

ص

The fourteenth letter of the alphabet; called **صَادُ**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أَسَلِيَّةٌ**, as also **ز** and **س**, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed **مُسْتَعْلِيَّةٌ**, which are obstacles to **إِمَالَةٌ**: (M in art. **صُودُ**;) it is not conjoined with **س**, nor with **ز**, [nor, as some say, with **ج**, (see **إِجَاصٌ**)] in any Arabic word. (TA. [See also art. **صُودُ**]) It is a radical, and a substitute; not an augmentative. (M in art. **صُودُ**.) It is sometimes substituted for **س**; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the **س** is followed by **غ** or **خ** or **ق** or **ط**, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. **صَغَبٌ** for **سَغَبٌ**, and **صَخَرٌ** for **سَخَرٌ**, and **صَقَبٌ** for **سَقَبٌ**, and **صَطَعٌ** for **سَطَعٌ**. (TA.) — [As a numeral, **ص** denotes *Ninety*.]

صَابُ

1. **صُؤَابٌ** *His head abounded with* **صُؤَابٌ** [or *nits*]; (S, M, K;) as also **صَابٌ**. (S, K.) — **صَابٌ** (M,) *He was, or became, satisfied, and filled, with drink*: (M, K:) or **صَابٌ** [alone] *he drank much water*. (S.)

4: see the preceding paragraph.

صُؤَابَةٌ *A granary, or granaries, (أَنْبَارٌ) of wheat (طَعَامٌ)*. (K.) — And *A place where dates are dried*: so in the dial. of the people of El-Felj. (TA in art. **حَضْرٌ**.)

صُؤَابٌ: see the next paragraph, in three places.

صُؤَابَةٌ, (S, K,) vulgarly pronounced **صُؤَابَةٌ**, without **ء**, (MF, TA,) *A nit*; i. e. *an egg of a louse*; (S, K;) and *an egg of a flea*; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA:) accord. to IDrst, *a young louse*: (TA:) or *the eggs of the flea and of the louse*; as also **صُؤَابٌ**: (M:) [or,] accord. to the

S and K, **صُؤَابٌ** and **صُؤَابَانٌ**, (TA,) the latter of which is vulgarly pronounced **صُؤَابَانٌ**, without **ء**, (MF, TA,) are pls. of **صُؤَابَةٌ**; but the former of them is a coll. gen. n., of which **صُؤَابَةٌ** is the n. un.: (TA:) Yaakoob has erroneously asserted that one should not say **صُؤَابَانٌ**. (M, TA.) — **صُؤَابٌ** is also sometimes applied to † *The small pieces of gold that are taken forth from the dust, or earth, of the mine*. (IDrst, TA.) In the following verse, cited by IAar,

* يَا رَبِّ أَوْجِدْنِي صُؤَابًا ۖ حَيًّا *
* فَمَا أَرَى الطَّيَّارَ يُغْنِي شَيْئًا *

the poet means, [*O my Lord,*] *cause me to find gold like* **صُؤَابٌ** [or *nits*], *whole, or sound, not broken into minute parts*; [for *I see not the* **طَّيَّارٌ** *to stand in any stead*; **شَيْئًا** being for **شَيْئًا**]; by the **طَّيَّارٌ** meaning the *minutest pieces of gold that the wind blows away*. (M, L, TA.) — And [the pl.] **صُؤَابَانٌ** signifies [also] † *Hoar-frost formed into grains like small pearls*. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to **صُؤَابَانٌ**: see Ham p. 796. See also **صَبِيٌّ** (in art. **صَبُو**), last sentence.]

مِصَابٌ *A man who drinks much water*: (S:) or *who satisfies and fills himself with drink*. (K.)

صَاكٌ

1. **صَاكٌ**, aor. **صَاكَ**, (AZ, S, O, K,) inf. n. **صَاكٌ**, (AZ, S, O,) *He (a man, AZ, S, O) smeated so that there arose from him a fetid odour, (AZ, S, O, K,) from* **ذَقَرٌ** [app. as meaning *stench of the arm-pit*], or *otherwise*. (AZ, S, O.) — And, said of blood, *It congealed*. (O, K.) — And **صَاكٌ** *It (a thing, TA) stuck, or clave, to him*. (K, TA.) Hence, accord. to the 'Eyn, **صَاكٌ**, used in this sense in a verse of El-Aashà: (TA:) or this belongs to art. **صِيكٌ**, (S and O in that art.) agreeably with the opinion of ISd. (TA in that art.)

3. **ظَلَّ يُصَاكِنِي مِنْذُ الْيَوْمِ** *He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force, (يُصَاكِنِي) all this day*. (O, K,* TA.) [And so **يُصَاكِنِي**, mentioned in the TA in art. **صَوِكَ**; but app. belonging to art. **صِيكٌ**.]

صَانِكٌ *A strong man*. (O, K.)

صَاكَةٌ *The odour, (K, TA,) i. e. altered odour, (TA,) of a piece of wood when it has become moist*. (K, TA.) [And probably *The altered colour and odour of rain-water trickling from trees*: see what follows.]

صَانِكٌ, applied to rain trickling from trees, [app. a possessive epithet, meaning **ذُو صَاكَةٍ**], *Altered in colour and odour*. (TA in art. **حَلَبٌ**.)

صَايٌ

1. **صَايٌ**, (S, M, K,) aor. **يُصَيِّ**, (M,) like **صَعِيٌّ** aor. **يُصَعِي**, (S, [in one of my copies of the S **يُصَعِي**, which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like **سَعَى**, which implies that the aor. is like **يُصَعِي**],) inf. n. **صَيْئٌ** (S, M, K) and **صَيْئٌ** (Ks, M, K, TA) and **صَيْئٌ**, (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) *It uttered a cry, or sound*; (S, M, K;) as also **تَصَايٌ**: (M, K:) and accord. to Fr, one says also of the scorpion, **تَصَيٌّ** and **تَصِيٌّ**. (S.) It is said in a prov., **وَتَصِيٌّ ۖ تَلْدَغُ الْعَقْرَبُ وَتَصِيٌّ**, (Aq, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. *The scorpion stings while uttering a cry*; (S, Meyd;) the **و** being a denotative of state: (Aq, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, **جَاءَ بِهَا صَاءٌ وَصَمَتْ**, (S, K,) and **بِهَا صَاءٌ وَصَمَتْ**, (IAar, S, TA,) **صَاءٌ** being formed by transposition from **صَايٌ**, (S,) *He brought what was vocal and what was mute*; (S, K;) such as *slaves and beasts, and clothes and silver*; (Aq, TA;) or *sheep or goats, and camels, and gold and silver*; (IAar, TA;) meaning *he brought much property*: and this is likewise a prov. (S.)

4. **أُصَايْتَهُ** *I made it (i. e. a young bird &c.) to utter a cry, or sound*. (M, K. [See 1.])

6: see the first paragraph above.

صَيْئٌ, of the measure **فَعِيلٌ**, (TA, [originally an inf. n., written in a copy of the M **صَيْئٌ**, but the

former is evidently the right,] The bitch: so called because of her cry. (TA.)

صب

1. **صَبَّ** (S, M, Mṣb, K, &c.) aor. ², inf. n. **صَبَّ**, (M, Mṣb,) *He poured out, or forth* (S, M, Mṣb, K) water (S, M, Mṣb) and the like. (M.) One says, **صَبَّتُ لِفَلَانٍ مَاءً فِي الْقَدَحِ لِشْرِبِهِ** [*I poured out for such a one water into the drinking-cup that he might drink it*]. (TA. [See also 8.]) — Hence [+ *He paid down a price, or sum of money*:] it is said in a trad., **إِنْ أَحَبَّ أَهْلَكَ أَنْ أَصَبَّ لِهَرِّ تَمَنَّاكَ صَبَّةً وَاحِدَةً** meaning [+ *If thy family like that I should pay down to them thy price*] at once, or at one time. (L, TA.) — And **صَبَّتُ فِي الْبَيْتِ** [+ *He lowered, or let down, the rope into the well*] on the occasion of drawing water. (M in art. تل.) — And **لَمْ يَصَبَّ رَأْسَهُ** [+ *He did not bend down his head*: occurring in a trad. relating to prayer. (T, TA.) — And **صَبَّتُ فِي الْقَيْدِ** [+ *The legs of such a one were [put into the shackles, or] shackled*. (Z, L, TA.) — And **صَبَّتُ دِرْعَهُ** [+ *He put on, or clad himself with, his coat of mail*: (A, TA:) and **صَبَّتُ عَلَيْهِ** [+ *I put it on him*]. (A.) — And **صَبَّ عَلَيْهِ نَفْسَهُ** [+ *He threw himself upon him*]. (A.) — And **صَبَّتُ إِلَى الْخَيْرِ** [+ *He pours forth to me wealth*]. (A, TA.) — And **صَبَّ اللَّهُ عَلَيْهِمْ سَوْطًا** [+ *God poured upon them a portion, or a share, or vehemence, or severity, of punishment; or] God punished them*. (A,* TA. [See also سَوْطًا.] And **صَبَّ اللَّهُ عَلَيْهِ صَاعِقَةً** [+ *God poured upon him a thunderbolt, or a destructive punishment, &c.*]. (A, TA.) See also another ex. voce **صَبَّ**. — And **صَبَّ** (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) [+ *He, or it, was annihilated, caused to pass away, or done away with*. (K, TA. [See also R. Q. 2.]) — See also 7, with which it is syn. in the first of the senses assigned to the latter below. — [Hence, app.,] **صَبَّ فِي الْوَادِي** [+ *He descended into the valley*. (M, K.) And **انصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي**, occurring in a trad., means [+ *His feet descended [into the interior, or bottom, of the valley]: (TA:) or انصَبَتْ قَدَمَاهُ فِي الْوَادِي means [+ *his feet rested in the valley*; from **انصَبَ** said of water. (Mgh.) — And **صَبَّتِ الْحَيَّةُ عَلَى** (S,* TA,) or **انصبت**, (A,) [+ *The serpent darted down upon the person bitten by it*], said of the serpent when it has raised itself desiring to bite. (Ez-Zahree, S, TA.)* And **انصبت البازي على الصيد** [+ *The hawk, or falcon, stooped upon the prey, or quarry*]. (A, TA.) And **صَبَّ ذُؤَالَةٌ عَلَى غَنَمٍ فُلَانٍ** (A,* TA) [+ *The wolf [rushed upon or] made havock among the sheep, or goats, of such a one*. (TA.) — **صَبَّ**, (IAqr, A, TA,) sec. pers. **صَبَّتُ**, (S, M,* K,) aor. **يَصَّبُ**, (IAqr, TA,) inf. n. **صَبَابَةٌ**, (IAqr, S,* M, A, K,* TA,) *He (a man) was, or became, affected with excessive love, or with attachment, or**

admiring love, (IAqr, S, TA,) and *desire*: (S:) or *with desire*: (M, A, K:) or *with tenderness of desire*, (S, M, A, K,) and *ardour thereof*: (S:) or *with tenderness of love*. (M, K.) One says, **صَبَّتُ إِلَيْهِ** [*I was, or became, affected with excessive love, &c., for him*]. (M, A,* TA.)* And **صَبَّ بِهَا** and **انصبت إليها** *He was, or became, affected with desire, or vehement desire, [&c.,] of, or for, her*. (MA.) — Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, **أَرَقُّ فَارِقُ إِلَيْهِ** [as though meaning *May he be sleepless by reason of love, and I will be sleepless for him*: but I incline to think that the explanation has been corrupted by a copyist from **رَقِي فَارِقُ إِلَيْهِ**, or **لَهُ**, meaning *may he be tender-hearted to me, and I will be tender-hearted to him*]. (M, L, TA.)

4. **أَصَبُوا** They (a company of men, TA) *took their way down a declivity, or declivous place*. (M, K, TA.)

5: see 7, in four places. — And see also what here follows.

6. **تَصَابَيْتُ الْمَاءَ** *I drank what remained of the water* (S, A, K) in a vessel: (S, A:) [or] you say, **تَصَابَيْتُ** and **تَصَابَيْتُ** and **تَصَابَيْتُ** [*he drank what remained of the water, or of the milk, in a vessel*]; (M, L;) all signifying the same. (L, TA.) — And [hence,] **تَصَابَيْتُ الْبَيْتَةَ** [*Such a one drank the remains of life after such a one*], meaning [+ *such a one outlived such a one*: (A,* TA:) and **تَصَابَيْتُهُمْ** [+ *I outlived them all except one*]. (TA.) Esh-Shemmakh says, (M,) or El-Akhtal, (TA.)

• **لَقَوْمٍ تَصَابَيْتُ الْمَعِيَةَ بَعْدَهُمْ** •
• **أَعَزَّ عَلَيَّ مِنْ عَفَاءٍ تَغْيِيرًا** •

[+ *Verily the loss of a people whom I have outlived is more severe to me than abundant and long hair that has become altered in colour*]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. **انصَبَ** It (water, S, M, and the like, M) *poured out or forth, or became poured out or forth*: (S, M, A, K;) as also **صَبَّ**, (M, Mṣb, K,) aor. ², (Mṣb, TA,) inf. n. **صَبَّيْبٌ**; (Mṣb;) and **تَصَبَّبَ**, (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unargmented triliteral verb, being generally that of the quasi-pass. of a verb of the form **فَعَّلَ**; (MF, TA;) [but this app. denotes its doing *sorepeatedly*; and abundantly, like **تَدَدَّقَ**, q. v. ;] and **اصطَبَّ**, (K.) One says, **الْمَاءُ يَنْصَبُ مِنَ الْجَبَلِ**, (TA,) and **يَنْصَبُ مِنَ الْجَبَلِ**, (S, TA,) *The water descends, little by little, from the mountain*. (S, TA.) And **تَصَبَّبَ الْعَرَقُ** [*The sweat flowed*], and **تَصَبَّبَتِ الدَّمُ** [*the blood*]. (A.) And **عَرَقًا** [+ *as also*

[which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning **تَصَبَّبَ عَرَقِي** [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say **عَرَقًا تَصَبَّبْتُ**; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — One says also, **انصَبَ الْكُؤُوزُ** [*The mug had its contents poured out or forth*]. (TA in art. رَفَق.) — See also 1, in three places. — **انصَبَ النَّاسُ عَلَى الْمَاءِ** [generally implies descent, but] means [+ *The people collected together, or assembled, at the water*. (Mṣb.) — [And **انصَبَ** is often said of a place, or the ground, &c., meaning [+ *It sloped downwards*. — Har (p. 125) uses the phrase **انصَبَ إِلَيَّ الدُّهُو**, meaning (as there expl.) [+ *Thou inclinest to diversion, or sport*].]

8. **اصطَبَّ الْمَاءَ** is expl. by Sb as signifying *He took for himself the water*; agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water*:] one says, **اصطَبَّتُ لِنَفْسِي مَاءً مِنَ الْقَرْبَةِ لِشْرِبِهِ** [*I poured out for myself water from the skin that I might drink it*]: and **اصطَبَّتُ لِنَفْسِي قَدَحًا** [*I poured out for myself a cup*]. (TA.) — See also 6. — And see 7.

R. Q. 1. **صَبَّهَ** [+ *He annihilated it, caused it to pass away, or did away with it*; (M, K,*)] namely, a thing. (M.) — And [+ *He dispersed it, or scattered it*: (K:) *he (a man) dispersed, or scattered, it, namely, an army, or property or wealth*. (AA, K.)

R. Q. 2. **تَصَبَّبَ** [+ *It was, or became, annihilated, caused to pass away, or done away with*; (S, M, K;) *it passed, or went, away*; said of a thing. (S, M. [See also **صَبَّ**].) — [+ *It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A, K.)* — [+ *It (what was in a water-skin, or milk-skin,) became little in quantity. (Fr, TA.)* — [+ *It (a company of men) became dispersed, or scattered. (M, TA.)* — *He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M,* K,* TA,) عَلَيْنَا [against us]. (TA.)* — And, said of a day, *It was, or became, intensely hot. (M, K,* TA.)*

صَبَّ is an inf. n. [and is] used [as an epithet] in the sense of the measure **فَاعِلٌ**, or of the measure **مَفْعُولٌ**: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out or forth, or poured out or forth*], like as are **سَكَبٌ** and **غَوَّرٌ**: (S, TA: [see also **صَابٌ** and **صَبَّيْبٌ**]:) and hence, in 'Alee's description of Aboo-Bekr, when he died, **كُنْتُ عَلَى الْكَافِرِينَ** [+ *Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth*]. (TA.) — And [hence, app.,] one says, **ضَرَبَهُ ضَرْبًا صَبًّا**, meaning [+ *He smote him with the edge of the sword [as though with a smiting pouring down, or poured down]*; as also

حَدَرَ (IAgr, L, TA.) — One says also, ضَرْبَهُ حَدَرَ (IAgr, L, TA.) or أَحَدَ مَائَةَ فَصْبًا (TA,) meaning, † [He smote him with a hundred blows, or he took a hundred,] and less than that, i. e. فَتُونَ ذَلِكَ (TA,) contr. of فَصَاعِدًا; (A;) or and more [than that], or above [that], i. e. like فَصَاعِدًا (A, TA,) i. e. مَا فَوْقَ ذَلِكَ (TA.) — And عَلَيْهِ الْبَلَاءُ صَبَّ, مِنْ صَبَّ, meaning † [Trial, or affliction, was poured upon him] from above. (A, TA.) — Also, applied to a man, Affected with excessive love, or with attachment, or admiring love, (IAgr, S, A, TA,) and desire: (S;) or with desire: (M, A, K;) or with tenderness of desire, (S, M, A, K;) and ardour thereof: (S; [see صَبَّ:];) or with tenderness of love. (M, K.) One says, هُوَ صَبَّ بِهَا (and إِلَيْهَا (see صَبَّ)) He is affected with excessive love of her; &c.: (A:) fem. صَبَّة (M, K;) dual masc. صَبَان, pl. masc. صَبُون; dual fem. صَبَات, pl. fem. صَبَات: thus accord. to those who hold حَدَرَ to be similar to رَجُلٌ فَبِهْرٌ and حَدَرَ, originally صَبَّ: (TA:) [hence it appears that some hold صَبَّ to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صَبَّ is [originally] of the measure فَعْلٌ, because you say صَبَّيْتُ صَبَابَةً, like as you say قَتَعْتُ قَاعَةً (M.) See also 1, last sentence.

صَبَّ: see صَبَّة. — Accord. to AO, it may also be pl. of صَبَّوْبٌ or of صَبَابٌ: but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being صَبَابٌ: (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) تَتَعَوَّدُنَّ فِيهَا أَسَاوِدَ: (S, L, TA:) here by أَسَاوِدَ are meant “ [great and noxious] serpents:” (L, TA:) and صَبَابٌ, accord. to Ez-Zuhree, is from الصَّبُّ [“the act of pouring out or forth”]; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, *Ye will be, therein, like great and noxious serpents, one portion of you smiting the necks of another portion:*] Ez-Zuhree says that صَبَابٌ is pl. of صَبَّوْبٌ, and originally صَبَابٌ; like as رَجُلٌ صَبَّ is originally صَبَّ; and so says IAmb: but IAgr is related to have said that أَسَاوِدَ means companies, pl. of سَوَادٌ; and صَبَابٌ, pouring, one upon another, with slaughter: and some say that it is صَبَّيْتُ, in measure like حَبْلِي; and it is said to be from صَبَابٌ, [for إِلَى الدُّنْيَا], aor. يَصْبُو, meaning “he inclined to the things of the present world;” and thus to be like غَزَى, pl. of غَزَا: [see صَابٌ, in art. صَو] IAgr used also to say that it is originally صَبَابٌ, with , [pl. of صَابِيٌّ] from صَبَّ عَلَيْهِ “he came, or came forth, upon him unexpectedly.” (L, TA.)

صَبَّةٌ A quantity of wheat or food, &c., that is

poured out or forth (M, K) together, or collectedly; (M;) also (M, K) sometimes (M) termed صَبَّ (M, K.) See also 1, near the beginning. — And A سُفْرَةٌ [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M;) or a thing like the سُفْرَةٌ: (M, K;) and صَبَّةٌ, with ن, signifies the same. (M.) — See also صَبَابَةٌ, with which it is syn. — Also A company of men: (M, Mṣb, K;) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) — † A detached number of horses, (S, M, A, Mṣb, K,) and of camels, (A, K,) and of sheep or goats, (A, Mṣb, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K;) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K;) or of camels i. q. صَوْمَةٌ: (S;) and from ten to forty of goats: (AZ, S;) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Mṣb:) [or] a small quantity or portion of wealth or property. (M, K.) — And † A part, or portion, of the night: so in the saying, مَضَتْ صَبَّةٌ مِنَ اللَّيْلِ † [A part, or portion, of the night passed]. (S.)

صَبَّ The descent, (تَصَوَّبٌ, M, L, TA, in the K erroneously written تَصَبَّبٌ, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) — And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so صَبَّيْتُ, of which the pl. is أَصْبَابٌ; (S, TA;) so too صَبَّوْبٌ and صَبَّوْبٌ, with fet-h and with ḍamm; (TA;) [i. e.] صَبَّوْبٌ signifies that down which you descend, or have descended, (مَا أَنْصَبَيْتَ فِيهِ) and its pl. is صَبَابٌ [like عَمْدٌ pl. of عَمَدٌ]; (M, TA;) [and so صَبَّوْبٌ]; or, as some say, صَبَّوْبٌ, with fet-h, is a name for the water, &c., that is poured out upon a man, like طَهْرٌ and غَسُولٌ; and صَبَّوْبٌ, with ḍamm, is pl. of صَبَّ: but AZ mentions his having heard the Arabs apply صَبَّوْبٌ to a declivity, or declivous place; and says that its pl. is صَبَابٌ: (TA:) and الصَّبُّ مِنَ الرَّمْلِ signifies what has poured out or forth or down, of sand: (M, K;) and the pl. of صَبَّ is أَصْبَابٌ. (M, K.)

صَبَابٌ: see صَبَابَةٌ.
صَبَّوْبٌ [app. syn. with صَابٌ as part. n. of the intrans. verb صَبَّ, signifying *Pouring out or forth or down*; or like the latter but having an intensive meaning]: see صَبَّ, in two places. — See also صَبَّ, in four places.

صَبَّوْبٌ: see صَبَّ, in three places.
صَبَّيْتُ [Poured out or forth: (see also صَبَّ)]

first sentence:) or, as an epithet in which the quality of a subst. predominates,] water poured out or forth; syn. ماءٌ مَصْبُوبٌ. (M, K.) — And (M, K) some say (M) Blood: (S, M, K;) and sweat; (K;) as in the saying,

• هَوَاجِرُ تَحْتَلِبُ الصَّبِيَا •

[Vehement midday-heats that draw forth the sweat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, جَرَى صَبِيْبُ الْعَرَقِ and الدَّمِ [What was poured forth, of the sweat and of the blood, ran, or flowed]. (A.) — And (M, K) some say (M) The expressed juice of عَنْدَرٌ [or dragon's blood]. (M, K.) — And (M, K) some say (M) A certain red dye. (M, K.) — And (K) The juice of the leaves of sesame: (S, M, K;) A'Obeyd (so in a copy of the S, or Aboo-'Obeydeh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the حَنَاءَ [q. v.]. (S, TA.) — And عَصْفَرٌ [i. e. Safflower]: (K;) or purified عَصْفَرٌ. (S.) — And A kind of tree [or plant] resembling سَدَابٌ [or rue], (M, K,) with which the hair is dyed. (M.) — And Senna, (M, K,) with which beards are dyed, as with حَنَاءَ. (M.) — And A certain thing [or plant] resembling the وَسْمَةٌ [or وَسْمَةٌ, q. v.], (M, K, TA,) with which beards are dyed. (TA.) — Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky,

• وَلَيْسَ بِهَا إِلَّا صَبًا وَصَبِيَا •

[And there is not in it aught save east wind and its hoar-frost]. (TA.) — And Good, or excellent, honey. (K.) — Also, (K,) or صَبِيْبٌ سَيْفٌ, (TA,) The extremity of a sword: (K, TA:) or the extremity next the سَيْلَانٌ [q. v.] thereof: or, as some say, its سَيْلَانٌ absolutely. (TA.) — See also صَبَّ.

صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [Excessive love, or attachment, or admiring love: (see its verb:)] or desire: (M, A, K;) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S;) or tenderness of love. (M, K.)

صَبَّةٌ and صَبَّةٌ A portion, (S, M, Mṣb, K,) or a small quantity, (Fr, A, and A'Obeyd in explanation of the former,) of water, (Fr, S, M, Mṣb, K,) and of milk, (M, K,) or of wine, or beverage, (A'Obeyd,) remaining (A'Obeyd, S, M, Mṣb, K) in a vessel. (A'Obeyd, S, M, Mṣb.)

• صَبَابَتِي تُرَوِي وَلَيْسَتْ غِيَلًا •

My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA.) In the following verse, cited by IAgr,

• وَلَيْسَ هَدَيْتَ بِهِ فِتْيَةً •

• سَقُوا بِصَبَابِ الْكَرَى الْأَغْيَدِ •

† [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side], **صَبَابٌ** may be put for **صَبَابَةٌ**; or it may be pl. of the latter, [or rather a coll. gen. n. of which **صَبَابَةٌ** is the n. un.,] like as **شَعِيرٌ** is of **شَعِيرَةٌ**: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word **سَقُوا**. (M, L, TA.) One says also **لَمْ أُدْرِكْ إِلَّا صَبَابَةً** and **إِلَّا صَبَابَاتٍ مِنَ الْعَيْشِ إِلَّا صَبَابَةً** † [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.)

صَبَابٌ: see **صَبُوبٌ**: and see also **صَبٌ**.

صَبِيبٌ, (M, K,) applied to a camel, (M,) *Thick, or big, and strong*; as also **صَبَابٌ**, (M, K, TA, in the CK **صَبَابٌ**), so applied; (M;) and **صَبَابٌ**, (K,) likewise so applied. (TA.)

صَبَابٌ: see what next precedes. — Also, applied to a [journey such as is termed] **قَرَبٌ**, *Hard, or severe*: (M, TA:) and, applied to a [journey such as is termed] **بَحْصٌ**, i. e. *in which is no delay, or intermission, nor any flagging*. (As, TA.) — And **الصَّبَابُ** also signifies *What remains of the thing: or what is poured out from it*; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صَبَابٌ: see **صَبِيبٌ**.

الأَصْبُ [app. a dial. var. of **الأَصْرُ**], an epithet applied to the month **رَجَبٌ**: (TA in art. **حَرَمٌ**;) see **مُحَرَّمٌ**.

مَصْبٌ *A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see **ضَاجِعَةٌ**); and a sink, or sink-hole: pl. **مَصَابٌ** (occurring in the S and K in art. **رَفَقٌ**, &c.)].*

[**مَصَابٌ**, accord. to Reiske, signifies *A ship*: so says Freytag: but for this I find no authority.]

مَصْبُوبٌ: see **صَبِيبٌ**, first sentence.

صَبَا

1. **صَبَاً**, (S, M, K,) aor. ϵ , (M, K,) inf. n. **صَبُوً**, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has **صَبُوً** also for an inf. n., and likewise **صَبُوً** as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of **النَّابُ وَالظَّلْفُ** and **النَّابُ وَالظَّلْفُ**, the reading in the K, I find in the M **نَابُ الظَّلْفِ وَالظَّلْفُ**, and the like in the L,]) *It grew forth*; (M, K;) or *its point, or extremity, grew*

forth: (S:) and accord. to the K, it appears that **صَبَاً** signifies the same; but this is not the case. (TA.) And **صَبَاتٌ** said of the **ثَنِيَّةٌ** [i. e. a central incisor] of a boy, *It grew forth*. (S.) — Also, said of a star, (M, K,) and of the moon, (M,) *It rose*; and so **صَبَاً**: (M, K;) or **تَصَبَّأَ النُّجُومُ** *the stars come forth from their places of rising*: (AO, S;) or **صَبَاتِ النُّجُومِ** *the stars appeared*: (TA:) and **صَبَاً** **التَّجْمُورُ** *the Pleiades [antonomastically called النجم] rose*. (S.) — [Hence,] **صَبَاً**, (S, M, K,) or **صَبَاً مِنْ دِينِهِ إِلَى دِينٍ آخَرَ**, (AO, S, M, K,*) aor. ϵ , (M, M, K, K,) inf. n. **صَبُوً** (S, M, K) and **صَبُوً**; and **صَبُوً**, (M, K,) aor. ϵ , (TA,) inf. n. **صَبُوً**; (CK [but not in the TA nor in my MS. copy of the K];) + *He departed from his religion to another religion*; (S, M, M, K, K;) like as the stars come forth from their place of rising. (AO, S.) And **صَبَاً**, (S,) or **صَبَاً فِي دِينِهِ**, aor. ϵ , inf. n. **صَبُوً**, (T, TA,) *He was, or became, a صَابِيٌّ [or Sabian]*. (T, S, TA. [See **صَابِيٌّ**, below.]) — And **صَبَاً عَلَيْهِمُ**, (S, M,) aor. ϵ , (S,) inf. n. **صَبُوً** and **صَبُوً**, *He came forth upon them*; (S, M;) as also **صَبَاً**: (M;) and accord. to IAqr, **صَبَاً عَلَيْهِ** *he came forth, or went forth, upon him, or against him: and he inclined against him with enmity*: (TA:) or *he came, or came forth, upon him unexpectedly*: whence, he says, the word **صَبَاً** in the saying of the Prophet, **لَتَعُودَنَّ فِيهَا أَسَاوِدٌ صَبَاً**, [which see in art. **صَب**,] the said word being of the measure **فَعْلًا**, [originally **صَبَاً**,] and the ϵ being suppressed: (L in art. **صَب**;) and **صَبَاً** signifies *he came upon them suddenly, not having knowledge of their place*. (K.) — One says also, **صَبَاً عَلَيْهِمُ الْعَدُوُّ**, (M, K, K,) aor. ϵ , inf. n. **صَبُوً**; (M;) as also **صَبِغٌ**: (TA;) *He guided to them (M, K) the enemy*: (K:) mentioned by IAqr, from AZ. (TA.) — And **قَدَّمَ** **صَبَاً** **إِلَيْهِ طَعَامًا فَمَا صَبَاً وَلَا أَصَبَاً** *Food was presented to him, and he did not put (M, K*) his hand (M) or his finger (K) into it, or upon it*: (M, K; [see also **صَبِغٌ**];) mentioned by IAqr. (M.) And **صَبَاً فِي الطَّعَامِ**, aor. ϵ , *He [app. a camel] put his head into the food*: as also **صَبِغٌ**. (O in art. **صَبِغٌ**.) And **صَبَاتٌ فِيهَا رَأْسَهَا** [or **فِيهِ**, *She put her head into it*]; like **صَبِغَتْ**. (TA in that art.)

4: see the preceding paragraph, in six places.

صَابِيٌّ [part. n. of **صَبَاً**: and as such signifying] *One who departs from his religion to another religion*. (M, K.) The Arabs used to call the Prophet **الصَّابِي** [for **الصَّابِي**], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, **مَصْبُوبٌ**, changing the ϵ to ω ; and the Muslims [collectively], **الصَّبَاةُ**, as though pl. of **الصَّابِي**, without ϵ , like **فَضَاةٌ** and **غَزَاةٌ** pls. of **فَاضٌ** and **غَازٍ**. (TA.) And [the pl.] **الصَّابِيُونَ** in the Kur [v. 73, &c.,] is said by Zj to mean *Those who depart from one religion to another*. (TA.) — Then this appella-

tion, **صَابِيٌّ**, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called **الصَّابِتَةُ** and **الصَّابِيُونَ**: and they assert that they are of the religion of **صَابِي** the son of **شَيْثُ** [or **سَيْثُ**] the son of **آدَمُ**: their appellation may also be pronounced **الصَّابِيُونَ**, and thus **نَافِي** read it [in the Kur]: (M, K;) or the **صَابِيُونَ** are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their **كِبْلَه** is towards the place whence blows the [south, or southerly, wind called] **جَنُوبٌ**: (Lth, T, TA:) [or] whose **كِبْلَه** is from (من [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] **شِمَالٌ** at midday: (M, K;) or, accord. to some, their **كِبْلَه** is the **كَاغَبَه**: (MF:) and they assert that they are of the religion of **نُوحٌ**, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to **صَابِي** the son of **لَامَاكُ** [or **لَامِيكُ**], the brother of **نُوحٌ**: **بَدِ** says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from **صَبَاً** “he departed from a religion;” or from **صَبَاً** “he inclined,” because of their inclining from truth to falsehood. (MF, TA.)

صَبِغٌ

1. **صَبِغَةً**, (S, Mgh, TA,) aor. ϵ , (Mgh, TA,) inf. n. **صَبِغٌ**; (S, TA;) and **صَبِغَةً**, (K, TA,) inf. n. **تَصْبِغٌ**; (TA;) *He gave him to drink a morning-draught, or what is termed a صَبِغٌ*; (S, Mgh, K, TA;) [and] so **صَبِغَةً صَبِغًا**: (MA:) and the first [and second also] *he handed to him a morning-draught of milk or of wine*. (TA.) And **صَبِغَ الإِبِلَ**, aor. and inf. n. as above, *He watered the camels in the morning, between day-break and sunrise*. (TA.) — And both are said respecting a **غَارَةٌ** [meaning + *He made a hostile, or predatory, incursion upon him in the morning*; as though he made the **غَارَةٌ** to be to him a morning-draught: see **صَابِغٌ**]. (Ham p. 66.) — [And accord. to Reiske, as stated by Freytag, **صَبِغٌ** signifies *He drank in the early morning*: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.] — See also 2, in five places. — **صَبِغٌ** as an inf. n. [of which the verb is **صَبِغٌ** accord. to a general rule] signifies *The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبِغٌ*. (L.) — And **صَبِغٌ**, aor. ϵ , inf. n. **صَبِغٌ** [in the CK (erroneously) **صَبِغٌ**] and **صَبِغَةً**, [He, or it, was of the colour termed **صَبِغَةً** meaning as expl. below: or] *it (hair) had whiteness naturally intermixed in it with redness*; as also **اصْبَاحٌ**, (K, TA,) inf. n.

صَبَّاحٌ. (TA.) = صَبَحَ, aor. ٤, inf. n. صَبَاحَةٌ, [q. v.] *He was, or became, beautiful, comely, pretty, or elegant*; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was, or became, bright* (Mṣb, TA) in the face. (Mṣb.)

2. تَصَبُّحٌ, (S,) or صَبَّحَهُ, (K,) inf. n. تَصَبُّحٌ, (TA.) *He came to him, or to them, in the morning, in the time termed the صَبَّاحُ*; (S, K;) as also [صَبَّحَهُ, or] صَبَّحَهُ, aor. ٤: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحَهُ الْخَيْلُ and صَبَّحَهُ The horsemen came to them at daybreak, at the time termed the صَبَّاحُ: (TA:) but Aboo'Adnán says that there is a difference between صَبَّحْنَا and صَبَّحْنَا بِكَذَا; which is this: you say, صَبَّحْنَا بِكَذَا [We came in the morning to such a town, or country], and صَبَّحْنَا فَلَانًا [We came in the morning to such a one], with teshdeed; and صَبَّحْنَا فِي شَرِّهَا or صَبَّحْنَا فِي أَهْلِهَا خَيْرًا [We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of ب suppressed]: you say also, صَبَّحَهُ بِكَذَا; and you may also say, صَبَّحَهُ كَذَا, as well as صَبَّحَهُ كَذَا; *He came to him in the morning with such a thing.* (L.) — And صَبَّحَكَ اللَّهُ بِخَيْرٍ (S, * A, Mṣb) or بِالْخَيْرِ (TA) † [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed. (Mṣb.) — And عَمِرَ صَبَّاحًا صَبَّحْتُهُ I said to him صَبَّاحًا [expl. below, see صَبَّاحٌ]; (S;) and صَبَّحْتُهُ he said to them عَمِرُوا صَبَّاحًا: (K:) or صَبَّحْتُهُ means I said to him صَبَّحَكَ اللَّهُ بِخَيْرٍ [expl. above]. (Mṣb.) — See also 1, first sentence. — [Hence,] صَبَّحْتُ الْقَوْمَ اللَّيْلَةَ, inf. n. as above, *I journeyed with the people, or party, by night until I brought them in the morning to the water.* (K.) — صَبَّحْتَنِي Such a one declared, or told clearly, to me the truth; syn. مَحَضَّنِي. (A, TA. [See صَبَّحٌ.]) = تَصَبُّحٌ as a subst., see below.

4. اصْبَحَ *He entered upon the time of morning termed صَبَّاحُ* [which means both dawn and forenoon]; (S, * Mṣb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time of daybreak, or dawn, the time termed صَبَّاحُ.* (L, K.) By the following words of Esh-Shemmák,
 وَقَبْلُ الْمُنَادِي أَصْبَحَ الْقَوْمُ أَدْلَجِي

is meant, [And the saying of the crier is,] *The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey; for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَا; and when travellers are near the time of day-*
 Bk. I.

صَبَّحَ

break, they say, أَصْبَحْنَا. (T, L.) — [Hence,] † *He awoke from sleep in the جَوْفُ* [i. e. last third, or last sixth,] *of the night.* (A, TA.) [And simply † *He awoke*: for] one says to the sleeper, أَصْبِحْ, meaning † *Awake thou from sleep.* (A, TA.) And one says also, أَصْبِحْ يَا رَجُلُ, meaning † *Become roused, O man,* (A, K, * TA,) *from thy heedlessness or inadvertence,* (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And أَصْبِحْ لَيْلٌ † [Become morning, O night]: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — [Also *He, or it, became in the morning in any particular state or condition*: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] — And [hence, simply,] *He, or it, became*; syn. صَارَ. (S, K.) One says, اصْبَحَ عَلِيًّا *He became knowing, or learned.* (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bd.) And فَأَصْبَحَ يَقْلِبُ كَفِيهِ, in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e.] *and he became repentant, or grieved for what he had done.* (A in art. قلب, and Bd.) And فَأَصْبَحُوا لَا تَرَى إِلَّا مَسَاكِينَهُمْ, in the Kur xlvi. 24, i. e. [And they became] *in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwelling-places; or, as Hamzeh and Ks read, لَا تَرَى إِلَّا مَسَاكِينَهُمْ* [there was not to be seen aught save their dwelling-places]. (Bd.) [أَصْبَحَ يَفْعَلُ كَذَا] is of frequent occurrence, meaning *He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.* — [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبَحُوا بِالصَّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) — See also 8. — Also *He acted gently.* (TA in art. مارَوْشُ: see an ex. in a verse cited voce مارَوْشُ.) = اصْبَحَ مِصْبَاحًا *He trimmed a lamp, or wick; or prepared it properly for use.* (TA.) — See, again, 8. = اصْبَاحٌ as a subst., see صَبَّحَ, in two places.

5. تَصَبَّحَ *He slept in the morning; or first part of day, before sunrise.* (S, Mṣb, K.) — And *He ate such food as is termed a صَبَّحَةٌ.* (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ تَمْرَاتِ عَجْوَةٍ [He who eats as a صَبَّحَةٌ seven dates of the sort called عَجْوَةٌ]. (TA.) — See also 8, in two places.

6. يَتَصَبَّحُ and فَلَانٌ يَتَصَبَّحُ [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صَبَّحَ]. (A, TA.)

8. اصْطَبَّحَ *He drank a morning-draught, or what is termed a صَبَّوحٌ*; (S, K, TA;) [and] so

اصْبَحَ. (Mṣb. [Thus in my copy of the Mṣb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَا لَنَا صَبِيٌّ يَضْطَبِّحُ [We have not a child that drinks a morning-draught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) — And i. q. أَسْرَجَ [as meaning *He lighted a lamp or wick, or himself or another with a lamp &c.*]; (K, TA;) and so اصْبَحَ (A, TA) [in the former sense], as in the phrase اصْبَحَ مِصْبَاحًا [he lighted a lamp or wick]; (A;) and اصْبَحَ alone has this meaning, i. e. أَسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ الَّذِي يَضْطَبِّحُ بِهِ مِمَّا يَضْطَبِّحُ بِهِ يَسْرَجُ: (S:) [and in like manner † تَصَبَّحَ; for] one says, هُوَ يَتَصَبَّحُ بِالشَّمْعِ [He lights himself, or others, with candles]: (A:) [and in like manner also † اصْتَبَّحَ; for] one says, اصْتَبَّحَ بِالصَّبَّاحِ (S, MA, Mgh, Mṣb, K*) *He lighted [himself, or another,] with the lamp, or wick*; (MA;) syn. أَسْرَجَ; (S;) or اسْتَسْرَجَ: (K:) [hence it appears that † اصْطَبَّحَ and † اصْتَبَّحَ and † تَصَبَّحَ may be aptly rendered *he employed it as a means of light*; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, اصْتَبَّحَ بِالدُّهْنِ [He employed oil as a means of light; or] *he made the lamp, or wick, to give light by means of oil*: (Mgh, Mṣb:) and it is said in a trad. respecting the several sorts of fat (شُحُوم) of carrion, يَتَصَبَّحُ بِهَا النَّاسُ *The people [employ them as means of light; or] make their lamps, or wicks, to give light by means of them.* (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

صَبَّاحٌ (S, A, Mṣb, K, &c.) and صَبَّاحٌ (Mṣb, K) and اصْبَاحٌ (Mṣb, * K) and صَبَّاحَةٌ (Mṣb, * K) and مَضْبُحٌ (K [or perhaps the last should be مَضْبُحٌ, q. v.]) *Daybreak, or dawn*; syn. فَجْرٌ; (S, A, Mṣb, K;) i. e. (so in the Mṣb, but in the K “or”) *the beginning, or first part, of day*: (Mṣb, K:) اصْبَاحٌ is an inf. n. [inf. n. of اصْبَحَ] used in the sense of صَبَّاحُ, in the Kur vi. 96, (Jel) and is similar to اِبْتِكَارٌ; (TA;) [and مَضْبُحٌ is the n. of place and time from اصْبَحَ:] the pl. of صَبَّاحٌ is اصْبَاحٌ; (K;) and thus some read in the Kur vi. 96. اَتَّبَعْتَهُ لَصْبِحٍ. One says, اصْبَحَ. (Bd.) See also اصْبَحَ. One says, اصْبَحَ لِيصْبِحَ (صَبَّاحٌ) [of the last] *of five days*; (K;) i. e., *of a fifth day*; (TK;) [or rather, *of a fifth night, as the last word is fem.*]; like as one says, لِيَسِيَّ حَامِسَةً. (S.) —

الصُّبْحُ is also used as meaning † *The truth*; and *the clear, or plain, thing or case.* (Ham p. 449.)

— And *أَمْرٌ صَبِيحٌ* is one of the names of *Mekkeh.* (K, TA.)

صَبِيحٌ: see the next preceding paragraph.

صَبِيحٌ: see صَبِيحَةٌ. — Also *The glistening of iron* (K, TA) and of other things. (TA.)

صَبِيحَةٌ: see the next paragraph, in three places. — Also *A watering of camels in the morning, or first part of day, before sunrise*: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صَبِيحَةٌ *The early part of the forenoon, after sunrise*; syn. ضُحَى; as also صَبِيحَةٌ (Mṣb): or the *period of one's entering upon the صباح* [which means both *dawn* and *forenoon*]: so in the saying, *لَقِيتُهُ ذَاتَ صَبِيحَةٍ* [I met him when he was entering upon the dawn or forenoon]. (TA.) — And *A sleep in the morning, or first part of day, before sunrise*; as also صَبِيحَةٌ; (S, K); or both signify a sleep in the ضُحَى [expl. above]; (A); but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, *فَلَانَ يَنَامُ الصَّبِيحَةَ* and *الصَّبِيحَةَ* [Such a one sleeps in the first part of day, before sunrise]. (S.) — And *Food with which one contents, or diverts, himself [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise.* (K.) — See also صَبِيحٌ. — Also (Suh, K, TA,) and صَبِيحٌ (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is صَبِيحٌ,] *Blackness inclining to redness*: (K): or *intense redness in the hair*: (Lth, TA): or a colour inclining to that which is termed صَبِيحَةٌ: (K, TA): or nearly the same as صَبِيحَةٌ: (Lth, S, TA): or a colour inclining to that termed شَبِيحَةٌ: (K, TA): or *whiteness that is not clear, or pure*; so the former is expl. by Suh. (TA. [See also أَصْبَحٌ.])

صَبِيحَانٌ *A man who has drunk a morning-draught, or what is termed a صَبِيحٌ*; (TA); or *who has done so, and satisfied his thirst thereby*: (Aboo-'Adnán, TA): [in the S and K it is implied that it is syn. with مُصْبِحٌ, q. v.]: fem.

صَبِيحِي (S, TA.) Hence the prov., *أَكْذَبَ مِنَ الْأَخِيذِ الصَّبِيحَانِ* (Aboo-'Adnán, S, TA) *More lying than the captive who had satisfied his thirst with a morning-draught*: (Aboo-'Adnán, TA): the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, "Guide us to the place where thou wast;" to which he replied, "I have passed the night in the bare desert:" but presently he sat down to make water, so they knew that he had passed the

night with a people near by; and by his means they found their way to them, and exterminated them: (IAḡr, TA): or the prov. is *أَكْذَبَ مِنَ الْأَخِيذِ الصَّبِيحَانِ* *More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning];* which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAḡr, Sh, TA): or, accord. to Fr, *than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again.* (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — Also the fem., *صَبِيحِي*, *A she-camel that has been milked [app. in the morning].* (Meyd, in his Proverbs, under the letter ص; and TA.) — See also صَبِيحٌ.

صَبِيحَانٌ *A man who hastens to take the morning-draught, or what is termed the صَبِيحٌ.* (K.)

صَبِيحٌ: see صَبِيحٌ. — Also (Mṣb) *Contr. of صَبِيحَةٌ*, (S, A, Mṣb,) and so صَبِيحَةٌ (S,) [and صَبِيحَةٌ] (as in a phrase following in this paragraph), and *مُصْبِحٌ*, (see this last word,) i. e. *Morning, or forenoon, counted from sunrise to noon*: (Mṣb and TA in art. مَسُو:) or, accord. to some, *from midnight to noon*: (TA in art. مَسُو:) or, accord. to the Arabs, *from the beginning of the latter half of the night to the time when the sun declines from the meridian*; then commences the مَسَاءُ, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Mṣb.) The Arabs say, when they regard a man, &c., as ominous of evil, *صَبِيحٌ* *صَبِيحٌ* [God's morning: not thy morning]: and if you will, you may say, *صَبِيحٌ* *صَبِيحٌ*. (Lh, TA.) And *عَمِرْ صَبِيحًا* (S,) or *عَمِرُوا صَبِيحًا* (K,) lit. imperative, but meaning a prayer, i. e. *May thy life, or your life, be pleasant during the morning*, (Har p. 32, and TA* in arts. نَعْمَ and وَعَمْرُ) is a salutation of the people of the Time of Ignorance. (TA.) One says also, *لَقِيتُهُ صَبِيحًا*, and *ذَا صَبِيحٍ* (S,) or *أَتَيْتُهُ ذَا صَبِيحٍ* (K,) which [i. e. ذَا صَبِيحٍ] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [I met him, or I came to him,] in a morning, [or] between daybreak and sunrise: (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyas Ibn-Mudrikeh El-Hanafee, (so in a margin note in a copy of the S,) presents an exception to the adverbial usage:

• عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبِيحٍ •
• لِأَمْرِ مَا يُسْوَدُ مِنْ يَسْوَدٍ •

(S, TA:) the poet means, *I determined to stay until the time of the صباح* [i. e. either dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, *أَتَيْتُهُ ذَا صَبِيحٍ*, not used

otherwise than adverbially, meaning the same as *ذَا صَبِيحٍ*, expl. above; (K); and *ذَاتَ الصَّبِيحِ* in the morning, or first part of day, before sunrise: (IAḡr, TA): or *ذَا صَبِيحٍ* [properly means] in a time of drinking the [morning-draught called] صَبِيحٌ. (TA.) And *أَتَيْتُهُ صَبِيحَةً* *يَوْمَ كَذَا* [I came to him in the dawn, or in the morning, or forenoon, of such a day]: (A): and *أَصْبُوْحَةٌ* *كُلِّ يَوْمٍ* [in the morning of every day]; and in like manner, *أُمْسِيَةٌ كُلِّ يَوْمٍ*. (S.) And *أَتَيْتُهُ صَبِيحًا* (Sb, A, TA,) for *صَبِيحًا وَمَسَاءً*, [I came to him morning and evening,] meaning *every morning and evening*: (Sharḥ esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of *عَشْرَةٌ*: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] *صَبِيحٌ مَسَاءً* is allowable as [an adverbial expression] meaning *صَبِيحٌ ذَا مَسَاءٍ* [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kṣur, ch. lxxix. last verse. (Sharḥ esh-Shudhoor, ubi supra.) — *يَوْمَ الصَّبِيحِ* means † *The day of the hostile, or predatory, incursion.* (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, *يَا صَبِيحَاهُ* † [O! a hostile, or predatory, incursion!]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, *The time of the صباح [or morning] has come, therefore prepare yourselves for fighting.* (JM.)

قَنْدِيلِ *The شُعْلَةٌ [or lighted wick] of a قَنْدِيلِ [or lamp].* (K.) [See also مُصْبِحٌ.] — And *I. q. صَبِيحٌ*, q. v. (Ks, S, K.)

صَبِيحٌ *A morning draught*; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise, (S, A, Mṣb, TA,) and afterwards, before noon; (TA); *contr. of غَبِيحٌ*: (S, A): and *whatever is eaten, or drunk, in the morning, or first part of day, before sunrise*; *contr. of غَبِيحٌ*: (TA:) [and particularly] *milk that is drunk at that time*: (AHeyth, L:) *milk, or wine, that is drunk at that time*: or *what is drunk at that time hot*: (L:) *milk that is milked at that time*: (K): and *شَرَابٌ* [i. e. beverage, or wine,] that people have, (K, TA,) and *drink*, (TA,) in the morning: (K, TA:) pl. صَبِيحٌ. (TA.) *أَعْنُ صَبِيحٌ تُرْقِي* [Dost thou make a delicate allusion to a morning-draught?] is a prov., [the origin of which is expl. in art. رَق, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

thing incumbent on thee which is not really so. (TA.) — See also **صَبَّاحٌ**, in three places. — Accord. to Lth, it signifies [absolutely] *Wine*. (T, TA.) — And *The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so* **صَبَّحَةٌ**. (TA.) — Also *A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with ة.* (K.)

صَبِيحٌ (S, A, Mgh, Mṣb, K) and **صَبَّاحٌ** (Ks, S, K) and **صَبَّاحٌ** and **صَبَّاحَانٌ** (K) *Beautiful, comely, (S, A, Mgh, K,) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Mṣb, TA) in the face: (Mṣb:) the first is expl. by Lth as signifying fair of face: fem. صَبِيحَةٌ and صَبَّاحَةٌ: and the pl. of صَبِيحٌ and صَبَّاحٌ, and of their fems. here mentioned, is صَبَّاحٌ.* (L, TA.)

صَبَّاحَةٌ *Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Mṣb:) it is said that صَبَّاحَةٌ is in the face; وَضَاءَةٌ, in the skin; جَمَالٌ, in the nose; حَلَاوَةٌ, in the eye; مَلَاخَةٌ, in the mouth; ظَرْفٌ, in the tongue; رَشَاقَةٌ, in the stature; لَبَاقَةٌ, in the qualities of the mind; and that the completion of beauty is in the hair.* (L, TA.) [See 1, last sentence.]

صَبِيحَةٌ: see **صَبَّاحٌ**: and **صَبَّاحٌ**, in two places.

صَبَّاحِيٌّ *Intensely red blood: (K, TA:) from صَبَّاحٌ signifying one "whose hair is overspread with redness."* (TA.) — **أَسِنَّةٌ صَبَّاحِيَّةٌ** *Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.])* ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also **مُصْبِحٌ**.]

صَبَّاحٌ: see **صَبِيحٌ**.

صَابِحٌ [*Giving to drink a morning-draught, or what is termed a صَبُوحٌ: act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise.* (TA. [See **صَبَّحَةٌ**.]) — And † *One who makes a hostile, or predatory, incursion upon a people in the morning; as though he made it to be to them a صَبُوحٌ.* (Ham p. 66.) — **الْحَقُّ الصَّابِحُ** † *The plain, manifest, clear, truth.* (K, TA.)

أَصْبَحُ *Of a black colour inclining to redness: (K:) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Aboo-Naṣr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أَصْبَبُ: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. صَبَّاحَةٌ: (K:) and pl. صَبَّاحٌ: (TA:) and hence [accord. to some] **صَبَّاحٌ** meaning "the dawn;" for, as Az says, the colour of the*

true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] **الْأَصْبَحُ** signifies *The lion.* (K.) In the phrase **أَسْوَدٌ صَبَّاحٌ**, the epithet is added as a corroborative. (Z, TA.) — And the fem., **صَبَّاحَةٌ** signifies *A female conspicuous, or clear, or fair, in the جَبِينِ [or side of the forehead].* (TA.)

سَيَاطُ أَصْبَحِيَّةٍ *A whip: (S, K:) and سَيَاطُ أَصْبَحِيَّةٍ certain whips: (AO, S, TA:) so called in relation to دُوْ أُصْبِحُ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer.* (TA.)

إِصْبَاحٌ: see **صَبَّاحٌ**, in two places. — It is said to signify also *Darkness; contr. of صَبَّاحٌ*, which is its primary signification: and accord. to Esh-Shereeshee, *redness of the hair.* (Har p. 284.)

أُصْبُوحَةٌ: see **صَبَّاحٌ**, in two places.

تَصْبِيحٌ *The morning meal, that is eaten between daybreak and sunrise; syn. غَدَاءٌ: (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَرْغِيْبٌ &c.: pl. تَصَابِيحٌ. (A, TA.) One says, قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.)*

مُصْبِحٌ (S, Mṣb, and some copies of the K,) formed from the unaugmented verb, (S, Mṣb,) and **مُصْبِحٌ** (S, Mṣb, K,) formed from the augmented verb **أَصْبَحَ** (S, Mṣb,) *The place of entering upon the time of morning called صَبَّاحٌ: and the time of entering upon the same: (S, Mṣb, K:) or the former signifies i. q. صَبَّاحٌ, and the time thereof, and the place thereof.* (Marg. note in a copy of the S.) See also **صَبَّاحٌ**.

مُصْبِحٌ: see the next preceding paragraph: and see also **صَبَّاحٌ**, in two places.

مُصْبِحٌ: see the paragraph here following, in four places.

مِصْبَاحٌ *A lamp: or its lighted wick: syn. سِرَاجٌ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, سِرَاجٌ: (Bd:) and **مِصْبِحٌ** signifies a lamp: (L:) [the pl. of this is **مِصَابِيحٌ**: and] the pl. of **مِصْبَاحٌ** is **مِصَابِيحٌ**. (Mṣb.) — **أَعْلَامُ الْكَوَاكِبِ الْمِصَابِيحُ النُّجُومُ** [i. e. † *The stars, or asterisms, that are signs of the way to travellers.*] (L, TA.) — Also *A large [drinking-vessel of the kind called] قَدَحٌ; (AHn, K;) and so **مِصْبِحٌ**: (K:) or **مِصَابِيحٌ** [the pl. of the former] signifies the [vessels called] **أَقْدَاحٌ** [pl. of قَدَحٌ] with which one drinks the morning-draught called **صَبُوحٌ**. (S.) — And *A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture,***

(S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed **مِصْبِحٌ**: pl. of the former as above. (TA.) — And *A wide spear-head; (K, TA;) [app. of such as are termed **أَسِنَّةٌ صَبَّاحِيَّةٌ**]; as also **مِصْبِحٌ**. (TA.)*

مُصْبِحٌ *Drinking a morning-draught, or what is termed a صَبُوحٌ.* (S, K. [See also **صَبَّاحَانٌ**, first sentence.])

صبر

1. **صَبَّرَهُ**, aor. , (S, M, A, K,) inf. n. **صَبْرٌ**, (M, K,) *He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) عَنْهُ from it.* (M, A, K.) [Accord. to a copy of the A, **صَبَّرَهُ** signifies the same; but this may be a mistranscription. Hence,] **صَبَّرْتُ نَفْسِي** *I restrained, or withheld, myself, or my soul; (S, Mgh;) عَلَى كَذَا [to endure such a thing]. (Mgh.)* 'Antarah says, mentioning a battle in which he was engaged,

• **فَصَبَّرْتُ عَارِفَةَ لِذَلِكَ حَرَّةً**
• **تَرَسُو إِذَا نَفْسَ الْجَبَانِ تَطَلَّعَ**

meaning *حَبَسْتُ نَفْسًا صَابِرَةً* [i. e. *And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تَطَلَّعَ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] **صَبَّرَ** is also used intransitively: (Mṣb:) [or as a trans. verb of which the objective complement, namely, **نَفْسُهُ**, is understood:] you say, **صَبَّرَ**, aor. and inf. n. as above, (S, M, Mṣb, K,) *He was, or became patient, or enduring; contr. of جَزَعٌ: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Mṣb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstrained mind: or, accord. to El-Khowwâg, he steadily adhered to the statutes of the Kur-ân and the Sunneh: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareeree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say **أَصْبَرَ**, (S, M, Mṣb, K,) and **أَصْبَرٌ**, (S, M, K, TA, [in the CK, erroneously,])**

changing the ط into ص, but not *صَبَرَ*, for ص is not to be incorporated into ط; (§;) and likewise *صَبَرَ*; (M, K;) both syn. with *صَبَرَ*; (M;) or *صَبَرَ* signifies *he constrained himself to be patient*; (§, TA;) [or *he took patience*: and *صَبَرَ*, *he acquired patience*; and *he was tried with patience*: see *صَبَرَ*.] One says, *صَبَرَ فُلَانٌ عِنْدَ الْمُصِيبَةِ* Such a one was patient on the occasion of affliction. (§.) And *صَبَرْتُ عَلَى مَا أُكْرَهُ* [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And *صَبَرْتُ عَمَّا أَحَبُّ* [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and *صَبَرْتُ عَلَيْهِ* [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce *تَجَلَّدَ*.) And *أَفْضَلُ الصَّبْرِ التَّصَبُّرُ* [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAgr.) And *بَدَنِي لَا يَصْبِرُ* [My body will not be patient of cold, or will not endure patiently cold]. (A.) And *صَبَرَ* signifies also *The being bold or daring* [in enduring, or attempting, a thing]. (TA.) — Also *He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast.* (TA.) [Hence,] *صَبَرَهُ عَلَى الْقَتْلِ*, inf. n. as above, *He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, صَبَرْتَهُ صَبْرًا; (S, M, Mṣb, K;) and صَبَرَهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say صَبَرَهُ; (S;) which latter signifies also he slew him in retaliation. (T in art. *بَوَأَ*.) And *قَتَلَ صَبْرًا* He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (§:) or he (any living thing) was bound until he was put to death: (Mṣb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A'Obeyd:) and *صَبَرَ* he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.) *صَبَرَ الرُّوحَ* [signifies *The confining the living, and shooting, or casting, at him until he dies*; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning *the act of gelding, or castrating.* (A, TA.) — Also, (§, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He confined him to make him swear, until he swore, or took an oath; as also صَبَرَهُ: (S:) or he made him to swear a most energetic oath; (Mṣb;) as also صَبَرَ يَمِينَهُ*, (A, Mgh,) which is a tropical phrase: (A:) and *صَبَرَهُ عَلَى يَمِينٍ* or *صَبَرَهُ*, (TA in art. *بَلَّتْ*.) or *صَبَرَهُ*, (TA in the present art.,) *he (the judge, or governor,) constrained him to swear, or take an oath. (TA.)* And *صَبَرَ* He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And *حَلَفَ صَبْرًا* He*

swore, or took an oath, being confined, or held in custody, (§, M,) by the judge, or governor, (M,) in order that he might be made to do so. (§, M.) And *صَبَرَ يَمِينًا* He swore, or took an oath: (TA in art. *بَلَّتْ*;) and *he compelled one to take an oath.* (Mgh.) — See also 2. — Also *He clave to him; namely, a man; syn. لَزِمَهُ.* (M, K.) — *صَبَرَ مِنْهُ*: see 8. — *صَبَرْتُ بِهِ*, (§, [thus in my copies, without any complement,]) or *صَبَرْتُ بِهِ*, (M, Mṣb, K,) aor. 2, inf. n. *صَبَرَ* (§, M, Mṣb, K) and *صَبَارَةٌ*, (§, Mṣb, K,) *I became responsible, or surety, for him, or it.* (§, M, Mṣb, K.) — And *أُضِرْنِي* Give thou to me a surety. (§, K.) — *صَبَرُوا طَعَامَهُمْ*, (so in the CK, [agreeably with an explanation of the pass. part. n. *مَضْبُورٌ*, q. v.,]) or *صَبَرُوهُ*, (so in the M, and in my MS. copy of the K, [both probably correct,]) *They collected their wheat together without measuring or weighing it; made it a صَبْرَةٌ* [q. v.]. (M, K.)

2. *صَبَرَهُ*, (M, Mṣb, K,) inf. n. *تَصَبَّرَ*, (TA,) *He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and صَبَرَهُ he made him to be patient: (Mṣb:) or the former, he commanded him, or enjoined him, to be patient; as also صَبَرَهُ: (M, K:) and the first, he required of him that he should be patient: (Sgh, TA:) and صَبَرَهُ, he attributed to him (جعل له) patience; (M, K;) as also صَبَرَهُ. (TA.) — See also 1, second sentence. — *صَبَرُوا طَعَامَهُمْ*: see 1, last sentence. — *صَبَرَ الشَّيْءَ*, inf. n. as above, *He heaped up the thing.* (O.) — [صَبَرَ also signifies *He embalmed a dead body with صَبِرٌ*, meaning accord. to Freytag *myrrh*; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also *He ballasted a ship: used in this sense in the present day. See صَابُورَةٌ.*]*

3. *صَابَرَهُ*, (A, MA,) inf. n. *مُصَابِرَةٌ* (A, K) and *صَبَارٌ*, (K,) [*He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صَابَرُوا* in the Kur iii. last verse means *Vie ye in patience, or endurance: (Ksh, Bd, Jel:*) or in this instance, in the saying صَابَرُوا وَصَابَرُوا وَرَابَطُوا*, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in art. *رَبَطَ*.]

4. *صَبَرَهُ*: see 1, latter half, in four places: — and see 2, in two places. — *مَا أَصْبَرَهُ عَلَى النَّارِ* How patient, or enduring, is he! — *مَا أَصْبَرَهُمْ عَلَى النَّارِ* [in the Kur ii. 170] means *How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell]! (TA:) or how much do they occupy*

themselves in doing the deeds of the people of the fire [of Hell]! (K:) this last explanation is in the Tekmileh. (TA.) — *صَبَرَهُ* also signifies *He (the judge, A, TA, or the Sultán, El-Aḥmar, TA) retaliated for him.* (El-Aḥmar, A, TA. [See 8.]) — *صَبَرَ* [intrans.] *It (a thing) was, or became, hard; syn. اِشْتَدَّ.* (A. [See *صَبَرَ*.]) — *He fell into what is termed صَبْرٌ*, (K, TA,) i. e. a calamity: and *he became in what is termed صَبْرٌ*, i. e. a حَرَّةٌ. (TA.) — *He sat upon the صَبِير*, (K, TA,) i. e. the mountain. (TA.) — *It (milk) was, or became, very sour, inclining to [the flavour of صَبِرٌ, i. e.] bitterness.* (K.) — *He ate the صَبِيرَةَ*, (IAgr, K,) i. e. the thin, round cake of bread so called. (TA.) — And *He stopped the head of a flask, or bottle, with a صَبَارٌ*, (K, TA,) i. e. a stopper. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6. *تَصَابَرٌ* [relating to a number of persons] signifies *The being patient, or enduring, one with another.* (KL.) [You say, *تَصَابَرُوا* They were patient, or enduring, one with another.] — And *تَصَابَرُوا عَلَى فُلَانٍ* They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. *ضَفَرَ*.)

8. *اِصْطَبَرَ*, and its var. *اِصْبَرٌ*: see 1, former half in three places. — *اصْطَبَرَهُ مِنْهُ* He retaliated by slaying him, or wounding him, or the like; (A, K;) and so *صَبَرَ مِنْهُ*. (TA.) — [And accord. to Reiske, *It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.]* — *اصْطَبَرَهُ*: see 2.

10. *استصبر* It (a vapour, TA) became dense. (K, TA. [See *صَبَرَ*.])

R. Q. 1, accord. to the §, *صَبَرَ*: see art. *صَبَرَ*.

صَبَرَ [inf. n. of 1, q. v. — Used as a simple subst.,] *Patience, or endurance; contr. of جَزَعٌ: (M, K:) or restraint of oneself, or of one's soul, from impatience.* (§. [Several other explanations of this word are shown by explanations of the verb.]) — *شَهْرُ الصَّبْرِ* The month of fasting: (K:) fasting being called *صَبْرٌ* because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — *قَتَلَ صَبْرًا*, and *قَتَلَهُ صَبْرًا*: see 1. — *يَمِينُ الصَّبْرِ* The oath for which the judge, or governor, [in the CK *الحَكْمُ* is erroneously put for *الحَكْمُ*,] holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined by the Sultán until he do so: (Mgh,* TA:) such an oath is also termed *صَبْرَةٌ*: (Mgh:) [i. e.] the term *صَبْرَةٌ* is applied to an oath, (§, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the § and K;]) but the man being *مَضْبُورٌ*, and not the oath, the latter is thus

termed tropically. (TA.) — **حَلَفَ صَبْرًا**: see 1.]
 — See also **صَبْرٌ**.

صَبْرٌ (S, M, Mṣb, K) and **صَبْرٌ** (M, Mṣb, K)
 The side of a thing: (S, M, K:) or a side rising
 above the rest of a thing: (Mṣb:) or its upper
 part, or top: (TA:) and the edge of a thing: (S,
 M, K:) and its thickness: formed by transposi-
 tion from **بَصْرٌ**: (S:) pl. **أَصْبَارٌ**, (S, M, Mṣb, K,) and
 pl. **أَصْبَارَةٌ**. (Mṣb.) **أَصْبَارٌ** signifies The
 sides of a vessel, (S,) and of a grave. (TA.)
 And you say, He filled the drinking-cup, (S, M,
 A, K,) and the measure, (A, TA,) **إِلَى أَصْبَارِهِ**
 (S, M, A, K,) to its top, (S, M, K,) as also **إِلَى**
أَصْبَارِهِ; (S;) or to its uppermost parts; (TA;) or
 to its edges. (A.) And **أَخَذَهُ بِأَصْبَارِهِ** He took it
 altogether. (S, M, A, Mṣb, K.) And **لَقِيَ الشَّدَّةَ نَقِيًّا**
بِأَصْبَارِهَا + He met with complete distress, or ad-
 versity. (Aṣ, S.) And in a trad., the tree called
سِدْرَةُ الْمُنْتَهَى is said to be **صَبْرٌ الْجَنَّةِ** in the highest
 part of Paradise. (A, TA.) — Also the former,
 (S, M, K,) and **صَبْرٌ**, (M, K,) Land in which
 are pebbles, (S, M, K,) not rugged. (S, M.)
 Hence, **أَمْرٌ صَبْرٌ**, q. v. (S, M.) — See also **صَبِيرٌ**,
 in two places.

صَبْرٌ: see **صَبْرٌ**: — and **صَبِيرٌ** in two places: —
 and see also **صَبْرٌ**.

صَبْرٌ Ice; syn. **جَمْدٌ**: (A, Sgh, K:) and [its
 n. un.] with **ة**, a piece thereof: (A, Sgh:) from
أَشْتَدَّ أَصْبَرُ meaning **أَشْتَدَّ**. (A.)

صَبْرٌ (S, M, Mṣb, K) and **صَبْرٌ**, which latter is
 allowable only in cases of necessity in poetry, (S,
 Mṣb, K,) or it is allowable in other cases, as also
صَبْرٌ, agreeably with analogy, (Ibn-Es-Seed,
 Mṣb,) [Aloes;] a certain bitter medicine; (S,
 Mgh, Mṣb;) the expressed juice of a certain
 bitter tree; (M, K;) the expressed juice of a
 certain tree of which the leaves are like the
 sheaths of knives, long and thick, with a dusty
 and dull hue in their greenness, of rough appear-
 ance, from the midst of which there comes forth a
 stalk whereon is a yellow flower, **ثَمِدٌ** [but what
 this means I know not] in odour; (Lth, TA;) it
 grows like the green **سَوْسَنٌ** [or lily], save that
 the leaves of the **صَبْر** are longer and broader and
 much thicker, and it contains very much juice;
 (AḤn, M, O, TA;) it is crushed and thrown into
 the presses, then bruised with pieces of wood, and
 trodden with the feet until its expressed juice
 flows, when it is left until it thickens, then it is
 put into leathern bags, and exposed to the sun
 until it dries: (AḤn, O:) the best sort is the
سُقَطْرِي [i. e. of the Island of **Sukūtrā**]: and it
 is also known by the name of **صَبْرَةٌ** [a name now
 applied to the plant]: (TA:) the n. un. is **صَبْرَةٌ**
 [and **صَبْرَةٌ** and **صَبْرَةٌ**]: and the pl. is **صَبْرٌ**. (M,
 TA.) — [Accord. to Freytag, it signifies also
Myrrh: but for this I know not any authority.]

صَبْرٌ: see **صَبْرٌ**.

صَبْرَةٌ: see **صَبْرَةٌ**: — and see **صَبْرَةٌ**, in two
 places. — Also **Urine, and dung of camels and**

other beasts, compacted together in a watering-
trough. (K.) — **أَبُو صَبْرَةٍ**, (so in a copy of the
 M,) or **أَبُو صَبْرَةٍ**, (so in the K and TA,) A
 certain bird; (M, K;) red in the belly, black in
 the head and wings and tail, the rest of it being
 red; (M;) thus in the L; (TA;) or red in the
 belly, black in the back and head and tail; (K;) thus
 in the Tekmileh: (TA:) [but] AḤat says, in
 “the Book of Birds,” **أَبُو صَبْرَةٍ**, which is [the
 same as] **أَبُو صَبْرَةٍ**, is [a bird] red in the belly,
 black in the head and wings and tail, the rest of
 it being red, of the colour of **صَبْرٌ**: and the pl. is
صَبْرَاتٌ and **صَبْرَاتٌ**. (O.)

صَبْرَةٌ A quantity collected together, of wheat
 [&c.], without being measured or weighed, (S,*
 M, Mṣb, K,) heaped up: (TA:) pl. **صَبْرٌ**. (S,
 Mṣb.) You say, **أَشْتَرَيْتُ الشَّيْءَ صَبْرَةً** I bought
 the thing without its being measured or weighed.
 (S, Mṣb.) — And **Reaped grain collected together;**
 or **wheat collected together in the place where it**
is trodden out: (M, TA:) or **when trodden out**
and thrashed. (Mṣb in art. **كَدَسَ**.) — And
Wheat sifted (M, K) with a thing resembling a
سَرْدَنٌ [or **سَرْدَنٌ**, which is a Pers. word, here app.
 meaning a kind of net]. (M.) — And **Rough, or**
rugged, stones, collected together: pl. **صَبْرٌ**. (M,
 K.) [See also **صَبْرَةٌ**.]

أَبُو صَبْرَةٍ: see **صَبْرَةٌ**.

صَبْرٌ: see **صَبْرَةٌ**, in two places.

صَبْرٌ (M, K) and **صَبْرٌ** (K) The fruit of a kind
 of tree, intensely acid, having a broad, red stone,
 brought from India, said to be (M) the tamarind,
 (M, K,) used as a medicine. (M.)

صَبْرٌ A stopper [of a bottle]; syn. **سَدَادٌ**. (K.
 [See 4, last sentence.]) — And The fruit of a
 certain acid tree. (K. [But in this sense it is
 probably a mistake for **صَبْرٌ**, q. v.]

صَبْرٌ: see **صَابِرٌ**, in four places.

صَبِيرٌ: see **صَابِرٌ**, in two places. — Also A
 surety. (S, M, Mṣb, K.) You say, **هُوَ بِهٖ صَبِيرٌ**
 He is a surety for him, or it. (TA.) — And
صَبِيرٌ قَوْمٌ The chief, head, director, conductor, or
 manager, of the affairs of a people, or party:
 (M, K:) he who is patient for, and with, a people,
 or party, in [the managing of] their affairs:
 (A:) pl. **صَبِيرَاءٌ**. (M.) — [And accord. to Golius,
 A solitary man, having neither offspring nor
 brother: but app. a mistake for **صَبِيرٌ**, which is
 thus expl. in the S in this art.] — Also, (S, M,
 K,) and **صَبْرَةٌ**, (M,) A white cloud; (M, K;) and
 so **صَبْرٌ** and **صَبْرٌ**, of which the pl. is **أَصْبَارٌ**:
 (K:) or white clouds; (M, K;) as also **أَصْبَارٌ**, pl.
 of **صَبْرٌ** and **صَبْرٌ**: (Fr, Yaḥkoob, S:) or white
 clouds that scarcely ever, or never, give rain:
 (S:) or clouds, (M, K,) or white clouds, (Aṣ, S,) that
 become disposed one above another (Aṣ, S,
 M, K) in the manner of steps: (Aṣ, S, M:) or a
 dense cloud that is above another cloud: (M, K:) or
 a stationary portion of cloud: (K:) or a

portion of cloud which one sees as though it were
مَصْبُورَةٌ, i. e. detained; but this explanation is of
 weak authority: or, accord. to AḤn, clouds
 remaining stationary a day and a night; as
 though detained: (M:) or clouds in which are
 blackness and whiteness: or, as some say, clouds
 slow in motion, by reason of their heaviness and
 the abundance of their water: (Ḥam p. 786:) the
 pl. of **صَبِيرٌ** is the same as the sing., (M,) or it is
صَبِيرٌ. (S, M, K.) — And **صَبِيرٌ**, A mountain:
 (O, K:) or **الصَّبِيرُ** is the name of a particular
 mountain. (TA.) — [And accord. to Freytag, as
 from the K, in which I do not find this meaning,
 A hill consisting of stones.] — Also **صَبِيرٌ**, (K,) i. e.
 (TA) the **صَبِيرُ** of a **حَوَانٌ** [or table, or thing
 upon which one eats], (M, A, TA,) A thin,
 round cake of bread, which is spread beneath the
 food that one eats: (M, A, K:) or (K, TA, but
 in the CK “and”) upon which the food to be
 eaten at a wedding-feast is ladled (K, TA) by
 the maker of the bread: (TA:) also called **صَبْرَةٌ**.
 (K.)

صَبْرَةٌ: see the next paragraph: — and see
صَبْرَةٌ.

صَبْرَةٌ (S, M, K) and **صَبْرَةٌ** and **صَبْرَةٌ** (K)
 Stones: (S, M, K:) or smooth stones: (TA:) or
صَبْرَةٌ signifies, (M,) or **صَبْرَةٌ** signifies also, (K,) a
 piece of stone, or portion of stones: or of iron.
 (M, K.) A poet says, (S,) namely, El-Aḡshā,
 (M,) or 'Amr Ibn-Milkaṭ Et-Tā-ee, addressing
 'Amr Ibn-Hind, who had a brother slain, (IB,)

• **مَنْ مَبْلَغٌ عَمْرًا بَانَ الْمَرْءُ لَمْ يَخْلُقْ صَبْرَةً** •

(so in the S; but in the M and TA this verse is
 given differently, with **شَيْبَانٌ** and **أَنَّ** in the places
 of **عَمْرًا** and **بَانَ**; and it is said in the M that
 accord. to one relation the last word is **صَبْرَةٌ**,
 [with **ي**,] which, it is added, is like **صَبْرَةٌ** in
 meaning;) [i. e. Who will tell 'Amr, or Sheybān,
 that man was not created stones?] but IB says
 that the last word is correctly **صَبْرَةٌ**, with **kesr** to
 the **ص**; and the poet means, man is not stone,
 that he should patiently endure the like of this:
 (TA:) [J says,] accord. to one relation, the last
 word is **صَبْرَةٌ**, with **fet-ḥ**, which is pl. of **صَبْرٌ**,
 the **ة** being affixed to denote its being a pl. pl.,
 for **صَبْرٌ** is pl. of **صَبْرَةٌ**, signifying strong, or hard,
 stones: [and he adds,] El-Aḡshā says,

• **قُبَيْلَ الشَّبْحِ أَصْوَاتُ الصَّبَارِ** •

(S:) but IB says that **صَبْرٌ** and **صَبْرَةٌ** are not pls.
 of **صَبْرَةٌ**; for **فَعَالٌ** is not a pl. form, but **فَعَالٌ**, with
kesr, like **جَبَارٌ** and **جَبَالٌ**: (TA:) [and it is said
 that] the verse from which this is cited is not by
 El-Aḡshā, and is correctly and completely as
 follows:

• **كَأَنَّ تَرْتَمَ الْهَاجَاتِ فِيهَا** •

• **قُبَيْلَ الشَّبْحِ أَصْوَاتُ الصَّبَارِ** •

by **الصَّبَارِ** being meant the **صَنْج**, (TṢ, K, TA,) the
 stringed instrument thus called: (TṢ, TA:)

accord. to the reading given in the §, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones: and this is correct.* (TA.) — See also صَبِيرٌ.

صَبَارَةٌ: see the next preceding paragraph.

مَصْبُورٌ رَجُلٌ صَبُورٌ: see مَصْبُورٌ.

صَبِيرَةٌ: see صَبِيرٌ, last sentence.

أَبُو صَبِيرَةٍ: see صَبِيرَةٌ.

صَبَارَةٌ, [respecting the form of which see صَبَارَةٌ,] (§, M, K,) and صَبَارَةٌ, without teshdeed, (Lh, M, K,) and صَبِيرَةٌ, (K,) The *intensity of the cold* (§, M, K) of winter: (§, M:) and [in an absolute sense] *intensity of cold*: (TA:) and صَبِيرَةٌ signifies also the *middle of winter*; (K;) and so صَبِيرَةٌ. (TA.)

أَمْرٌ صَبِيرٌ: see صَبِيرٌ, in two places. — (S, M, A, K) and أَمْرٌ صَبُورٌ, (K,) or the former only is meant in the K as having the first of the significations here following, (TA.) *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire*; syn. حَرَّةٌ; (T, S, M, A, &c.) for which حَرٌّ is erroneously put in copies of the K: (TA:) from صَبِيرٌ, q. v.; (§, M;) or from صَبَارَةٌ: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةٌ لَيْلِي, and [that called] حَرَّةٌ النَّارِ: (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هَضْبَةٌ: (ISk:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-Amr Esh-Sheybánee, signifies a هَضْبَةٌ without a pass. (ISh.) — Also أَمْرٌ صَبِيرٌ (M, K) and أَمْرٌ صَبُورٌ (§, M, K) *A calamity, or misfortune: and a severe war*: (M, K:) or the latter, a *distressing case*.

(S.) One says, وَقَعُوا فِي أَمْرٍ صَبِيرٍ (M) and أَمْرٍ صَبُورٍ (§, M) *They fell into a calamity, &c.*: (M:) or the latter, *they fell into a distressing case*: (§:) or into a perplexing and distressing case, from which they could not escape, like the هَضْبَةٌ, above mentioned, without a pass: (Aboo-Amr Esh-Sheybánee:) but in some of the copies of the “Alfádh” [of ISk], أَمْرٌ صَبِيرٌ, as though derived from صَبَارَةٌ, signifying “stones.” (TA.)

صَبَارٌ: see صَبَارٌ.

أَمْرٌ صَبُورٌ: see صَبَارٌ, in three places.

صَبَارَةٌ *Rugged ground, rising above the adjacent part or parts, and hard*, (K, TA,) in which is no herbage, and which produces none: or i. q. أَمْرٌ صَبِيرٌ. (TA.) — See also صَبِيرٌ.

صَابِرٌ and صَبُورٌ, (M, K,) the latter of which is also applied to a female, without ة, (M,) and صَبِيرٌ (M, K) and صَبَارٌ, (M,) are epithets from صَبْرٌ “he was patient, or enduring.” (M, K:)

the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply *Patient, or enduring*]: مَصْطَبِرٌ signifies *acquiring patience; and tried with patience*: مَتَّصِبِرٌ, *constraining himself to be patient*: صَبُورٌ, *having great patience; [or very patient;] whose patience is greater than that of others*; [as also صَبِيرٌ; or this signifies *rendered patient, from صَبْرَةٌ*;] denoting quality, or manner: and صَبَارٌ, *having an intense degree of patience*; [or *having very great patience*]; denoting measure, and quantity: the pl. of صَبُورٌ is صَبِيرٌ. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) الصَّبُورُ signifies *The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers*: (Aboo-Is-hák, K:) [it may be well rendered *The Long-suffering*]; it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى الْبُرْدِ † [He is a patient endurer of cold]. (A.)

صَبِيرٌ; &c.: see art. صَبِيرٌ.

صَبَارَةٌ: see صَبَارَةٌ.

صَابُورَةٌ *Ballast of a ship; the weight that is put in the bottom of a ship.* (TA.)

أَصْبِرٌ [More, and most, patient or enduring].

أَصْبِرٌ مِنْ حِمَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبِرٌ عَلَى الْغَرَبِ مِنَ الْأَرْضِ † [He is more patient of beating than the ground]. (A.) [The fem.] صَبِيرِي is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly patient or enduring*]. (IAgr, TA in art. هَبِي.)

أَصْبِرَةٌ *Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them*: (M, K:*) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. *Confined, &c.* —] *Confined [with bonds or otherwise]*, (K,) or set up, (M,) to be put to death: (M, K:) and رَجُلٌ صَبُورٌ a man confined, (K,) or set up, (M,) to be put to death; (M, K;) i. q. مَصْبُورٌ لِلْقَتْلِ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بهيمة, A), *confined [or bound] to be put to death [and in that state killed by arrows or the like]*; i. q. مَحْبُوسَةٌ عَلَى الْمَوْتِ: such is forbidden to be eaten. (S, A.) — Also *Made into a صَبْرَةٌ, like a صَبْرَةٌ of wheat; so gathered or collected together.* (TA.)

مَصْطَبِرٌ: see صَابِرٌ. [مصطبر is expl. by Reiske as signifying *Collecta caro* (ὄγκος τῆς σαρκός): mentioned by Freytag: if so, it is app. مَصْطَبِرٌ: see its verb.]

صَابِرٌ: see صَابِرٌ.

صَبْعٌ

1. صَبَعٌ بِهِ, aor. ٤, (AZ, S, K,) inf. n. صَبَعٌ

(AZ, S,) *He pointed at him, or towards him, with his finger, (بِأَصْبَعِهِ,) disparagingly*: (AZ, S, K:) or, as some say, *he meant some evil thing to him when he (the latter) was inadvertent, not knowing.* (TA.) — And صَبَعٌ فَلَانًا عَلَى فَلَانٍ *He directed such a one to such a one by pointing, or indication*: (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا *What directed thee to us?* (TA.) And صَبَعٌ بَيْنَ الْقَوْمِ *He directed others to the people, or party.* (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, فِي سَبْعَةِ الشَّيْطَانِ † [app. meaning *The Devil has directed him*]: and أَدْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA.) [See the pass. part. n. below.] — And one says, قَرَّبَ إِلَيْهِ طَعَامًا فَمَا صَبَعَ فِيهِ *Food was presented, or offered, to him, or was placed, or put, before him, and he did not put his finger into it.* (TA.) [See also صَبَأٌ, near the end.] — And صَبَعٌ الدَّجَاجَةَ, (O, K,) inf. n. as above, (TA,) *He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not*: (O, K:) mentioned by Z. (TA.) — And صَبَعٌ الْإِنَاءَ *He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]*: (A'Obeyd, S, O, K:) or, as some say, *he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]*: or, accord. to Az, *he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously.* (TA.) — And صَبَعَهُ, inf. n. as above, *He hit, or hurt, his finger.* (TA.) — صَبَعٌ عَلَى الْقَوْمِ, inf. n. as above, meaning *He came forth upon the people, or party, is said to be originally صَبَأٌ, with ٤.* (TA.)

[4. اصْبَع, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify *He (a pastor) fed and managed well his cattle*: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, عَلَى مَا شِئْتَهُ لِلرَّاعِي عَلَى مَا شِئْتَهُ, q. v. infra.]

صَبَعٌ † *Self-magnification, or pride*; (O, K, TA;) *such as is consummate*; (TA;) and *haughtiness, or insolence, or vain glory*; (O, TA;) and مَصْبَعَةٌ signifies the same. (O, K, TA.)

صَبَعٌ i. q. صَبَعٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

أَصْبَعٌ and أُصْبِعٌ and أُصْبِعٌ and أُصْبِعٌ and أُصْبِعٌ (S, O, Msh, K) and أُصْبِعٌ and أُصْبِعٌ (O, Msh, K) and أُصْبِعٌ and أُصْبِعٌ, the ٤ being thus trebly vowelled, and the ب likewise (Msh, K) with every one of the vowelings of the ٤, (K,) and أُصْبِعٌ also, (Msh, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Mṣb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) *A finger: and a toe:* (MA, KL, &c.): of the fem. gender, (Mṣb,) or fem. and masc., (S, O, Mṣb, K,*) but generally fem.: (O, Mṣb, K:*) pl. (of اصبع, MA) أصابع and (of اصبوع, MA) أصابع. (MA, K.) — One says, بِمَرْتَنَى الْأَصَابِعِ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثنى.) [See also two similar exs. in the first paragraph of art. حنو and حنى.] — And لِلرَّاعِي عَلَى مَا شِئْتَهُ إصْبَعٌ [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, TA;) i. e. they are pointed at with the fingers because of their goodness and fatness and good tending. (TA.) [See also a verse cited voce صَلْبٌ.] And similar to this saying is the prov., إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعٌ حَسَنٌ [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنٌ فِي مَالِهِ الإِصْبَعُ, meaning + Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAṣr, TA.) — And فَلَانَ مُغْتَلٌ الإِصْبَعُ [Such a one is unfaithful, treacherous, or perfidious. (O, K, TA,*)] — And لَهُ إصْبَعٌ فِي هَذَا الْأَمْرِ [He has a finger in this affair]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إصْبَعَيْنِ مِنَ أَصَابِعِ اللَّهِ يُقَلِّبُهُ كَيْفَ شَاءَ [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِي عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ أَنَّهُ يَكْفِيهِ [Verily he will make an end of it with one finger]: and يَكْفِيهِ أَنَّهُ يَصْغُرُ أَصَابِعُهُ [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللَّهِ شَيْئًا and many other instances]. (O.) — أَبُو الإِصْبَعِ is one of the surnames of *The Devil*. (TA. [See صَبَعَهُ الشَّيْطَانُ, above.]) — [اصْبَعٌ signifies also + A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances.] — أَصَابِعُ الْفَتَيَاتِ, (O, TṢ, K,) in the “Minháj” of Ibn-Jezleh, [app. a mistranscription,] and in the L اصابع البنيات, (TA,) + [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الفَرَنْجَمُشْكُ, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — أَصَابِعُ الْعَذَارَى + A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K,*) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِسٌ, supposing it to be similar to

اصْبَعٌ applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّارَة). (AHn, O.) — أَصَابِعُ هَرْمَسٍ + The flowers (فَقَاح) of the سَوْرَنَجَان [or *Hermodactylus* (the *Iris* of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سورنجان [itself]. (TA.) — أَصَابِعُ فَرَعُونَ + [Certain things] resembling the مَرَاوِدِ [or مَرَاوِدِ with which كُحْلٌ is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) — أَصَابِعُ صُفْرًا + The root (أصل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — As a measure, إصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Mṣb voce جَرِيْبٌ;) the fourth part of the قَبْضَةُ. (Mgh and Mṣb ibid.) — إصْبَعٌ: see إصْبَعٌ, first sentence. — مَصْبَعَةٌ: see صَبغ. — مَصْبُوعٌ + Self-magnifying, or proud. (IAṣr, O, K, TA.)

صَبغ

1. صَبَغَهُ aor. 2 and 3 (S, O, Mṣb, K, the former not in the copy of the K used by SM) and 3, (Fr, O, Mṣb, K,) inf. n. صَبَغٌ (S, O, Mṣb, K) and صَبَغَ (As, O, K) and صَبَغَتْ, (AHn, TA,) [of which last, صَبَغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبغ,] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Mṣb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبغ in the language of the Arabs is *The altering* [a thing]: and hence الصَّبغُ الثَّوْبُ, meaning *The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness* [&c.]. (TA.) — [Hence,] صَبَغَ اللُّقْمَةَ, aor. 2, inf. n. صَبَغٌ, + He moistened the mouthful with oil or grease [or any kind of صَبغ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ فِي الْمَاءِ يَدَهُ بِالْمَاءِ (As, O, K) and فِي الْمَاءِ (TA) + He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) And صَبَغَتْ النَّاقَةَ (As, O, K, TA.) + The she-camel dipped her lips in the water. (As, O, TA.) — [Hence also,] the term صَبغ is used by the Christians as meaning + *The dipping, or im-*

mersing, of their children, [i. e. baptizing them,] in water. (Az, S, TA.) One says, صَبَغَ وَكَدَهُ فِي التَّصْرَانِيَةِ, inf. n. [صَبغ (as shown in the next preceding sentence) and] صَبَغَةٌ, + He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَكَدَهُ فِي الْيَهُودِيَةِ + He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صَبغَةٌ, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبُغُونَ الْحَدِيثَ + They colour and alter information, or discourse. (O.) — And صَبَّغُوهُ فِي عَيْنِهِ + They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) And it is said that صَبَّغُونِي فِي عَيْنِكَ and صَبَّغُونِي فِي عَيْنِكَ mean *They pointed me out to thee as one who would accomplish what thou desiredst of me;* from the saying of the Arabs, صَبَّغْتُ الرَّجُلَ بِعَيْنِي and بِإِدْيِي I pointed at the man with my eye and with my hand: (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَّغْتُ, with the unpointed ع. (O.) — One says also, صَبَّغَ يَدَهُ بِالْعَلْمِ, (Mṣb,) or بَفِنٍ مِنْ الْعَلْمِ, and بِالْعَلْمِ, (TA,) + He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Mṣb.) — صَبَّغَ ضَرْعَهَا, inf. n. صَبَّغٌ, + Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) — And صَبَّغَتْ عَضَلَتَهُ, (O, K,) aor. 2, (O, TA,) inf. n. صَبَّغٌ, (TA,) said of a man, (O,) *His عضلة [or muscle] became long:* (O, K:) like سَبَّغَتْ. (O, TA.) And صَبَّغَ الثَّوْبُ, inf. n. صَبَّغٌ, *The garment, or piece of cloth, was long and ample:* a dial. var. of صَبَّغَ. (TA.) — And صَبَّغَ فِي الطَّعَامِ, aor. 2, He [app. a camel] put his head into the food: as also صَبَّأَ. (O.) And صَبَّغَتْ الإِبِلُ فِي الرِّعْيِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَّغَتْ فِيهَا رَأْسَهَا [or فِيهِ, She put her head into it]; like صَبَّأَتْ. (TA.)

2. صَبَّغَتْ ثِيَابَهَا She (a woman) dyed her garments much. (O.) — صَبَّغَتْ الرُّطْبَةَ, (S, A, TA,) or البُسْرَةَ, (O, L, TA,) inf. n. تَصْبِيعٌ, (L, TA,) i. q. ذُنْبَتْ + [i. e. *The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk:* (S, O, L, TA:) or became coloured. (A, TA.) And اصْبَغَتْ النَّخْلَةَ + The palm-tree showed ripening in its dates; (O, K, TA;) as also صَبَّغَتْ, inf. n. as above: (K:) or, accord. to Az, تَصْبِيعٌ in relation to the palm-tree [itself] is not known. (TA.) — And صَبَّغَتْ النَّاقَةَ, (Az, O, K,) inf. n. as above, + *The she-camel cast her young one when its hair had grown;* as also اصْبَغَتْ: (O, K:) but سَبَّغَتْ, with س, which means the same, is more commonly used. (Az, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللَّهُ عَلَيْهِ النَّعْرَ.

is a dial. var. of *أَسْبَغَ*, (O, K,*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.)

5. *تَصَبَّغَ فِي الدِّينِ* is from *الصَّبْغَةُ*, (Lh, O, K,) and means + *He became settled, or established, in religion:* (TK:) and so *تَصَبَّغَ صَبْغَةً حَسَنَةً*; expl. by Z as meaning + *He was, or became, in a good state [in respect of religion].* (TA.)

8. *اصْطَبَّغَ بِكَذَا* *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — And *اصْطَبَّغَ*, (S, O, K,) or *بِالصَّبْغِ*, (S, O, K,) or *بِالصَّبْغِ*, (El-Farábee, Mgh, Msh,) and the like, and, as some say, *مِنَ الصَّبْغِ*, (Msh,) or *فِي الصَّبْغِ*, (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed صبغ [or sauce, &c.],* (O, K, TA,) or *vinegar,* (TA,) *to render his bread savoury;* (O, K, TA;) including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, *اصْطَبَّغَ الخُبْزَ بِصَبْغٍ*. (Mgh, Msh.) — *اصْطَبَّغَ* also signifies + *He made, or prepared, what is termed صبغ [i. e. sauce, &c.].* (TA.)

صَبْغٌ (AZ, As, S, Mgh, O, Msh, K) and *صَبْغَةٌ* (S, O, Msh, K) and *صَبَّغٌ*, (O, K,) or this is an inf. n., differing from *صَبَّغٌ*, (AZ, As, L,) and *صَبَّغٌ*, (Mgh, O, Msh, K,) as some say, (O,) or this last is a pl. of the first, (O,* Msh,) [or] the pl. of *صَبَّغٌ* is *أَصْبَغٌ*, (S,) *A dye;* (AZ, As, S, Mgh, O, Msh, K;) *used for colouring clothes* [&c.]: (TA:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*; and *أَصْبَغٌ* is a pl. pl. [i. e. pl. of *أَصْبَغٌ*]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) *إِنَّمَا لَحَدِيثَةُ الصَّبْغِ* † [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the *hinnà*]. (AZ, O, K.) And one says also, *مَا أَخَذْتَهُ بِصَبْغٍ*, (AZ, O,) or *مَا أَخَذَهُ بِصَبْغٍ تَمَنَّهُ*, (K,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K,*) — *صَبَّغٌ* also signifies, (S, Mgh, O, Msh, TA,) and so does *صَبَّغٌ*, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) † *A seasoning, or condiment, for bread, to render it savoury;* (S, Mgh, O, Msh, TA;) particularly (Msh) *such as is fluid,* (Mgh in art. *ادمر*, and Msh,) *as vinegar,* (Mgh, Msh, TA,) *and olive-oil,* (Mgh, TA,) *and the like,* (Msh, TA,) [i. e. any sauce,] *in which the bread is dipped:* (Msh:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of *صَبَّغٌ* is *أَصْبَغَةٌ*: one says, *كَثُرَتِ الأَصْبَغَةُ عَلَى المَائِدَةِ* † [The sauces, or fluid seasonings, were abundant upon the table]. (TA.) *صَبَّغٌ* is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xiii. 20], *وَصَبَّغَ لِلْأَكْلِينَ*

† [And a sauce for those that eat]; (S, O, Msh, TA;) where it means, accord. to Fr, *olive-oil;* but accord. to Zj, *the olive [itself];* and Az prefers the latter explanation: (TA:) some read *وَصَبَّغٌ*. (Bd.)

صَبَّغٌ, in a horse, *The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيلُ [q. v.].* (TA.)

صَبَّغٌ: see *صَبَّغٌ*, first sentence.

صَبْغَةٌ, in a sheep or goat, or in a ewe, + *Whiteness of the extremity of the tail;* the quality denoted by the epithet *صَبَّغَاءُ*. (TA.) — Also + *A date that has become partly ripe, i. e. ripe in a part thereof.* (O, K.)

صَبَّغٌ: see *صَبَّغٌ*, first sentence. — It also means + *Religion, syn. دِين*, (AA, O, K,) and *مِلَّةٌ*; (K;) and the *religious law, syn. شَرِيعَةٌ*; (TA;) and *anything whereby one advances himself in the favour of God:* (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) *صَبَّغَةُ اللَّهِ* means *the religion of God, syn. فِطْرَةُ اللَّهِ*, (O, Msh, K,) or *دِينِ اللَّهِ*, (S, Msh,) which is the meaning of *فِطْرَةُ اللَّهِ*; (Msh;) *the religion of God, with an adaptation to which mankind are created;* because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' *صَبَّغٌ* [or *صَبْغَةٌ* i. e. baptism] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, &c.];) *صَبْغَةٌ* being in this instance in the accus. case as an objective complement; (Msh;) for the meaning is "follow ye the religion of God;" (O, Msh;) or "we will follow the religion of God:" (O:) or it means *that which God has prescribed to Moḥammad;* i. e. *circumcision:* (O, K:) or *صَبْغَةٌ* is in this instance an inf. n., (Ksh, Bd, Jel,) signifying *a mode, or manner of, صبغ [i. e. of baptism],* (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying *أَمَّا* [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being *صَبَّغَنَا اللَّهُ صَبْغَتَهُ* [God hath baptized us with his baptism]; (Ksh, Bd, Jel;*) [so that *صَبْغَةُ اللَّهِ* signifies *the baptism of God,* and may here be rendered *We have received the baptism of God;*] the Muslims being hereby commanded to say to the Christians, "Say ye, God hath baptized us (*صَبَّغَنَا*) with the faith, with a baptism (*صَبْغَةٌ*) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;" or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (*صَبَّغَنَا*) with the faith, as a baptism (*صَبْغَةٌ*), and we have not been baptized with your baptism (*لَمْ نَصْبَغْ بِصَبْغَتِكُمْ*)." (Ksh.)

صَبَّغِي a rel. n. from *صَبَّغٌ*, (Msh.) — [A seller of dyes. (Golius, on the authority of Meyd.)]

صَبَّغٌ: see *صَبَّغٌ*, in five places.

صَبَّغٌ i. q. *مَصْبُوغٌ* [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also *مَصْبُوغٌ*.]

صَبَّاعَةٌ *The craft, or art, of the dyer.* (O.)

صَبَّاعٌ *A dyer* (O, L, K) *of garments.* (O, K.)

— And [hence,] + *A liar:* (K:) *one who colours and alters information, or discourse.* (O, K,*) The Prophet is related to have said, *أَكْذَبُ النَّاسِ مِنْ أَكْذَبِ النَّاسِ الصَّبَّاعُونَ وَالصَّوَّاعُونَ* [Which may mean *The most lying of men, or of the most lying of men, are the dyers and the goldsmiths;* or + *those who colour, and those who transform, information, or discourse*]: El-Khaṭṭābee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

صَبَّاعٌ, *نَاقَةٌ صَبَّاعٌ*, (O, K,) without *ة*, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And *إِبِلٌ صَبَّاعَةٌ فِي الرِّعْيِ* [meaning *Camels putting their heads into the pasture*], with *ة*. (O. [See 1, last sentence but one.]

أَصْبَغٌ + *A horse white in the forelock,* (AO, S, Mgh, O, K,) *all of it:* (AO, Mgh: [see also *أَصْبَغٌ*]:) or *white in the extremities of his tail:* (S, O:) or *white in the extremities of the ear:* (K:) when the whiteness is in his tail, he is termed *أَصْبَغٌ*: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And † *A bird white in the tail:* (S, O, K, TA:) or, accord. to the book entitled "Ghareeb el-Ḥamām" by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahānee El-Kātib, *white in the whole of the head;* but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] *صَبَّغَاءُ* + *A sheep or goat (شَاةٌ, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail, (AZ, S, O, K, TA,) the rest of it (i. e. of the animal) being black.* (TA.) — Also + *A species of weak birds.* (TA.) — Also, (applied to a man, O,) † *One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened:* mentioned by Z. (TA.) — And *صَبَّغَاءُ*, + *A certain tree, or plant, (شَجَرَةٌ,) like the ثَمَامٌ [which is applied to several species of panic grass], having a white fruit, growing in sands:* (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Abou-Ziyād, *a certain tree, or plant, that grows in the sands, resembling the ضَعَّةُ [which is applied to a species of the ثَمَامٌ], which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots:* accord. to another, of the Arabs of the desert, *it is like the ثَمَامٌ, but the ضَعَّةُ is larger in the leaves, and of a brighter green:* accord. to

Aboo-Naqr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) † A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) — Also (i. e. أصبغ) The greatest of torrents. (Ibn-'Abbád, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مصْبِغٌ [without ة] † A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.)

مصْبِغَةٌ A dye-house: so in the language of the present day.]

مصْبِغٌ Dyed much. (O.) In the phrase ثِيَابٌ مَصْبِغَةٌ [it is said that] the epithet is with teshdeed لَمْ تُكْتَمَرْ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed*, or simply *dyed garments*]. (S.)

مصْبِغٌ, like مُصْبِغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

مصْبِغٌ: see مصْبِغٌ.

صبن

1. صَبَنَ, (S, M, Mṣb, K,) aor. َ , (S, Mṣb, K,) inf. n. صَبْنٌ, (S,) He turned away a gift, (Aṣ, S, K, TA,) or an act of kindness or beneficence, (Aṣ, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and حَضَنَ; (Aṣ, TA;) or he withheld it; عَنَّا [from us]: (Aṣ, S, K:) and صَبَنَ الْكَأْسَ, (M, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) مِمَّنْ هُوَ [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

- صَبَّتِ الْكَأْسَ عَنَّا أَمْرٌ عَمْرُو
- وَكَانَ الْكَأْسَ مَجْرَاهَا الْبَيْتَا

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And صَبَنَ الْكَعْبَيْنِ, (S, K,) or الْقَدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجَلْ وَلَا تَصْبِنِ [Shuffle thou, and do not pack]. (S.)

2. صَبَنَ, from صَابُونَ, He soaped a thing; or washed it with soap; so in the language of the present day.]

Bk. I.

7: see what next follows.

8. اصْطَبَنَ and انْصَبَنَ (K, TA) and صَبَّيْنُ (so in my MS. copy of the K) or صَبَّيْنُ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. صَبَّيْنُ or صَبَّيْنُ: see what next precedes.

صَبَّيْنَا The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAṣ, K.)

صَابُونَ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good جَبَر [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَقْرَبِيُّ sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:] IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبَنَ الْكَأْسَ, because it removes filth and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — [Hence,] صَابُونَ الْبُهْمُرِ is a term for † Wine. (TA voce تَرْيَاقٌ, q. v.)

صَابُونِيٌّ Of, or relating to, soap; saponaceous. — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صبو

1. صَبَا, (S, M, K,) aor. يَصْبُو, inf. n. صَبْوَةٌ, (S,) or صَبُو, (M, K,) and صَبُو, (S, M, K,) and صَبَا [also written صَبِي, in the CK (erroneously) صَبِي, and صَبَا, (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صَبَا and صَبَا which will be found below: — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صَبَا (q. v. infra) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner تصَابَى; from الصَّبَا, which is from الشَّوْقُ [i. e. "desire"]: (S:) [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شِبِبَ:] or صَبَا and صَبَا, as inf. ns., signify the inclining the heart to any one: and have other significations expl. in what follows: and تصَابَى signifies the manifesting passionate love, and desire: (K.L:) [but صَبَا and صَبَا are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimmeh,

صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ

the first صَبَا may be from الصَّبِي [or الصَّبَا], and the second صَبَا from الصَّبَا signifying الغَتَا; so that the meaning may be, He engaged in play, or sport, and الصَّبِي [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head:] or the meaning may be, he engaged in الصَّبِي as long as he engaged therein, &c. (Ham p. 380.) And صَبَى, (S, M, K,) [aor. يَصْبِي,] inf. n. صَبَا, (S,) or صَبَا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صَبِيَان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صَبِيَان: (M, K:*) or both صَبَا and صَبَا, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (K.L:) and تصَابَى and تصَابَى, said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) — صَبَا, inf. n. صَبُو and صَبْوَةٌ, also signifies He inclined. (Mṣb.) You say, صَبَا إِلَيْهَا He inclined to her, namely, a woman; as also صَبَى: and in like manner, صَبَّتْ إِلَيْهِ and صَبَّيْتُ [She inclined to him]. (M. [See also صَبَّ, in art. صَب.] And صَبَا إِلَيْهَا, (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صَبْوَةٌ (K) and صَبُو; (M, K;) and صَبَى; (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her. (K.) — [Hence, app.,] صَبَّتِ النَّخْلَةَ, (M, K,) aor. تَصْبُو, (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — And صَبَّتِ الرَّاعِيَةَ, (M, K,) aor. تَصْبُو, (M,) inf. n. صَبُو, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] — صَبَّتْ, (S, M, K,) aor. تَصْبُو, (S, M,) inf. n. صَبُو (S, M, K) and صَبَا, (M, K,) in [some of] the copies of the K, صَبَا, (TA,) said of the wind called الصَّبَا, (S, M, K,) It blew. (K.) — And صَبَّى الْقَوْمَ, (M, K,) like غَنَى, (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.)

2. صَبَى رَأْسَهُ, inf. n. تَصْبِيَةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end.]

3. صَابَى رُمْحَهُ, (T, S, * M, K, TA,) inf. n. مَصَابَاةٌ, (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — صَابَى السَّيْفَ He put the sword into its غَمْدٌ [which generally means its scabbard] (S, M, K,) or into its قُرَابٌ [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صَابَى سَيْفَهُ, and صَابَى سَيْفَهُ, means he put his sword, and his knife, into its قُرَابٌ not in the right manner: and one says to one who hands a knife, صَابَ سَيْفَكَ i. e. Reverse thy

knife, putting the handle towards me. (TA.) — *صَابِي بِنَاءِهِ* *He made his building to incline, or lean.* (K.) — *صَابِي مَشَافِرِهِ* *He (a camel) inverted his lips on the occasion of drinking.* (K.) — *صَابِي الشَّيْخِ* *He, or it, overturned the old man; and made him to incline.* (TA.) — *صَابِي البَيْتِ* (M, K,) i. e. *البَيْتِ مِنَ الشَّعْرِ* (TA.) *He recited the verse not rightly, or not regularly.* (M, K, TA. [In the CK, *صَابَاهُ البَيْتِ*].) And *صَابِي الكَلَامِ* *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) — *صَابِيًا عَنِ الحِمُضِ* is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حمض.* (TA.) — And one says, *يَطْلَعْنَ الجَوَارِي يَصَابِينَ فِي الشَّرِ*, meaning *يَطْلَعْنَ* [i. e. *يَطْلَعْنَ*, but I think that *فِي* is a mistranscription for *مِنْ*, and that the meaning is, *The girls, or young women, look from within the curtain.*] (TA.)

4. *أَصَبَتْ* *She (a woman) had a child such as is termed صَبِي [i. e. a boy, or a young male child];* (S, M;) and *a child, male or female.* (S.) — *أَصَبَتْهُ* *She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him,* (M, K,) or *made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also* *تَصَبَّتْهُ* (M, K.) And *تَصَبَّاهَا* *He invited her to the like thereof.* (M.) And *تَصَبَّاهَا* also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce *إِصَارَ*]; as also *تَصَبَّاهَا* (K.) And *أَصَبَى عُرْسَ* *اصبى عُرْسَ* *He endeavoured to cause the wife of such a one to incline [to him].* (TA.) — *أَصَبُوا* *They entered upon [a time in which blew] the wind called الصَّبَا.* (M, K.)

5: see 1, latter half: — and see also 4, in three places.

6: see 1, in three places: — and see also 4.

[10. *استصبي*, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit*: — and by Jac. Schultens as signifying *Pro puero habuit*. But the usage of this verb in any sense is app. post-classical.]

صَبَا [is of the fem. gender, and] is a subst. and an epithet, [so that one says *صَبَا*, as well as *صَبَا* alone and *الصَّبَا*] (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the *دُبُور*: (S:) or the wind that faces the House [of God, i. e. the Ka'abah; app. meaning that blows from the point opposite to the corner, of the Ka'abah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAqr, (M,) the wind of which the place whence it blows extends from the place of rising of the *شُرْبَانِ* [or the

Pleiades] to [the place of] *بَنَاتِ نَعَشٍ* [meaning the tail of *Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is *صَبَوَانِ* and *صَبِيَانِ*: (Lh, M, K:) and pl. *صَبَوَاتٍ* and *أَصْبَاءٌ*. (M, K.)

صَبَا [also written *صَبِي*] and *صَبِيَّةٌ*, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] *Youth, or boyhood; the state of the صَبِي [q. v.]:* (S:) or *childhood.* (Msb.) One says, *كَانَ ذَلِكَ فِي صَبَاهُ* and *صَبَانِهِ* [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَع*.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from *الشُّوقُ* [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and *صَبِيَّةٌ* signifies [the same, as is also shown in the first sentence of this art., or, like *صَبَا* and *صَبِيَّةٌ*,] the *ignorance, or foolishness, or silliness, of youth;* (Lth, M, K;) and *amorous dalliance.* (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. *أَدَى*; and another in a verse cited voce *عَارَضَ*.]

صَبِيَّةٌ: see the next preceding paragraph.

صَبِيَّةٌ: see *صَبَا*.

صَبِيٌّ *A youth, boy, or male child; syn. غَلَامٌ:* (S:) or *a young male child;* (Mgh, Msb;) *before he is called غَلَامٌ:* (Mgh:) or *one that has not yet been weaned,* (M, K,) so called from the time of his birth: (M:) and *صَابٍ* signifies the same as *صَبِيٌّ*; these two words being like *قَادِرٌ* and *قَادِرَةٌ*: (TA:) the pl. of the former is *صَبِيَّةٌ* [a pl. of pauc., in which the *و* is changed into *ي* because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and *صَبِيَّةٌ* (M, K, TA, in the CK *صَبِيَّةٌ*), and *صَبِيَّةٌ* (M, K) and *صَبِيَّةٌ* (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and *أَصْبٍ* [another pl. of pauc.] (K) and *أَصْبِيَّةٌ* [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of *صَبِيَّةٌ* rendered it needless, (TA,) and *صَبِيَانِ* (S, M, Msb, K, but not in the CK,) in which the *و* is changed into *ي* because of the kesreh before it, (M,) and *صَبِيَانِ* (M, K,) as some say, preserving the *ي* notwithstanding the dammeh, (M,) and *صَبَوَانِ* (M, K, but not in the CK,) and *صَبَوَانِ*: (M, K:) and [ISd says,] accord. to Sb, the dim. of *صَبِيَّةٌ* is *أَصْبِيَّةٌ*, and that of *أَصْبِيَّةٌ* is *صَبِيَّةٌ*, each irreg.; but in my opinion, *صَبِيَّةٌ* is the dim. of *صَبِيَّةٌ*, and *أَصْبِيَّةٌ* is that of *أَصْبِيَّةٌ*: (M:) [J says,] *أَصْبِيَّةٌ* occurs in poetry as being the dim. of *أَصْبِيَّةٌ*. (S.) *صَبِيَّةٌ* signifies *A young woman, girl, or female child;*

(S, TA;) and so too, [sometimes,] *صَبِيٌّ*: (TA:) and the pl. is *صَبِيَانِ*. (S, TA.) — *أَمْرُ الصَّبِيَانِ* is a term applied to *The flatus, or flatulence,* (الرَّيْحُ,) that is incident to children. (TA in art. *أَمْرُ*) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum;* on the authority of Mejd.: and also as meaning *Epilepsy;* on the authority of Ibn-Beytār.] — *صَبِيٌّ* also signifies + *The pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones:* (K, TA:) i. e. (TA) *الصَّبِيَانِ* signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears:* (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And † *The edge (حَدٌّ) of the sword:* (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the *كُ* *أَوْ غَيْرِهِ* is erroneously put for *أَوْ غَيْرِهِ*, TA,) which rises in [i. e. along] its middle: (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (*دُونِ*) its *طَبَّةٌ* [q. v.]. (TA.) — And † *The head of the human foot;* (M, A, TA; in the copies of the *كُ* *رَأْسِ القَوْمِ* is erroneously put for *رَأْسِ القَدَمِ*; TA;) i. e. the part [thereof] between its *جَمَارَةٌ* [q. v.] and the toes. (A, TA.) And *الصَّبِيَانِ* signifies also † *The two sides of the [camel's saddle called] رَحْل.* (M.) — It is also said that *صَبِيَانِ الجَلِيدِ* signifies † *The grains of hoar-frost that resemble pearls:* and *صَبِيَانِ المَطَرِ* † *the small drops of rain:* but accord. to the author of the “*Khasa'il*,” it is *صَبِيَانِ* [pl. of *صَبِيَّةٌ*, q. v.], with *ب* and then *ب*. (TA.)

صَبِيَّةٌ fem. of *صَبِيٌّ*, q. v.

صَبِيَّةٌ: see *صَبِيٌّ*, former half.

صَابٍ: see *صَبِيٌّ*, first sentence. — Also i. q. *صَابٍ صَبِيَّةٌ* [i. e. *One who indulges in youthful folly, and amorous dalliance*]. (TA.) — *كُ* *رَيْشِ* (M,) or the Jews, (TA,) used to call the Companions of the Prophet *صَبَاةٌ*. (M, TA. [See *صَابِيٌّ*, in art. *صَابِيٌّ*].) And Nafi' read [in the Kur ii. 59 and xxii. 17] *الصَّابِينَ* instead of *الصَّابِينَ*; (TA;) and [in v. 73] *الصَّابِينَ* instead of *الصَّابِينَ*. (TA voce *صَابِيٌّ*.) — *صَبِيٌّ*, a pl. of *صَابٍ*, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See *صَب*, in art. *صَب*].)

الصَّبِيَّةُ *The oblique wind (التَّكْبِيَّةُ), dim. of (التَّكْبِيَّةُ), that blows in a direction between that of the east or easterly wind (الصَّبَا) and that of the*

north or northerly wind (الشمال): (S, K:) it is very cold, (S and TA voce تَكْبًا) and very boisterous, and unattended by rain or by any good. (TA ibid.)

أَصْبِيَّة: see صَبِي.

مُصَبِّ (Ks, Az, M,) or مُصْبِيَّة (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rághib, TA,) *Having صَبِيَّة* [i. e. children, or young children, or young unweaned children], (S, Er-Rághib, A,*) or *having a child such as is termed صَبِي*. (M, K.) — Hence the latter is metaphorically applied by El-Hareere to † *Wine of which the sealed cover has been broken.* (Har p. 450.) — [See also the verb, 4.]

مَصْبُ: see صَابِي, in art. صَبَا.

مُصَابِيَّة A calamity, or misfortune. (K.)

صح

1. صَحَّ (S, A, MA, Mṣb, K,) aor. = (MA, Mṣb, K) and =, (MA,) inf. n. صَحَّة (S, A, MA, Mṣb, MF, TA) and صَحُّ (S, K, MF, TA,) two forms of the inf. n. of which there are some other exs., as قَلَّة and قُلٌّ, and ذَلَّة and ذُلٌّ, (MF, TA,) and صَحَّاح also, (K, TA, TK,) [like سَلَامٌ &c.,] *He was, or became, healthy, or sound;* (MA;) or *restored to health, or soundness, [from his disease];* (S, A;) as also † *استصحَّ* (S:) or *his disease departed.* (K, TK.) And † *It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) correct, just or proper, whole or entire, (MA,) or [unmarried, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion:* (L, TA:) and † *it was, or became, suitable to the case, or event.* (Mṣb.) You say, *صَحَّتْ شَهَادَتُهُ* † [His testimony was sound, valid, &c.]. (A, TA.) And *صَحَّ قَوْلُهُ* † [His saying was, or proved, true]. (A, TA.) And *صَحَّ عِنْدَهُ* † [His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ثَبَّتَ]. (A, TA.) And *صَحَّ لَهُ عَلَيْهِ كَذَا* † [Such a thing became established, or verified, as due to him from him; like ثَبَّتَ]. (A, TA.) And *صَحَّ الْعَقْدُ* † The contract became established by its execution. (Mṣb.) And *صَحَّتِ الصَّلَاةُ*, as used by the lawyers, † *The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time.* (Mṣb, and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أُسْقَطَتِ الْقَضَا; which is fully expl. in the latter work, with other conventional meanings of صَحَّة, all reducible to explanations given above.] — صَحَّ

الشئ [if not a mistranscription for أَصَحَّ or صَحِّح signifies † *He made the thing صحيح* [i. e. sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.]

2. صَحَّه, [inf. n. تَصْحِيحٌ] *He rendered him healthy, sound, or free from disease;* (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so † *أَصَحَّ اللَّهُ بِدَنِّكَ*, (A, K, TA.) One says, *صَحَّحَ جَسَدَكَ*, *May God render thy body healthy, sound, or free from disease.* (A.) — And † *He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Mṣb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.]* You say, *صَحَّحْتُ الْكِتَابَ*, and *الْحِسَابَ*, † *I corrected the book, or writing, and the reckoning; rectified what was wrong thereof.* (L, TA.) And *صَحَّحَ بَرَاءَتَهُ* [He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. بَرَأَ.)

4. اصْحَهُ: see 2, in two places. — Also *He found him to be صحيح* [or healthy, sound, or free from disease]; namely, a man. (L, TA.) — And *اصْحَ* *He had his family and his cattle in a healthy, or sound, state;* (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, *they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper.* (S, L.)

5. تَصَحَّ بِهِ [He was rendered healthy, or sound, by it]. (O and TA voce شَيْعَةٌ, q. v.)

10: see 1, first sentence. — One says also, *أَنَا أَتَصَحَّحُ مَا تَقُولُ* † [I hold to be true, right, or just, what thou sayest]. (TA.)

R. Q. 1. صَحَّحَ It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like حَضَّحَ. (TA.)

صَحَّ: see the next paragraph, in two places.

صَحَّة (S, A, MA, O, K) and صَحُّ (S, O, K) and صَحَّاح (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple subst. meaning] *Health, or soundness of body;* (S, A, MA, O;) *contr. of سَقَرٌ or سَقْرٌ:* (S, A, O:) or *departure of disease:* (K:) *صَحَّة* is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and سَقْرٌ: (Aboo-Is-hāq, TA in art. مَرَضٌ:) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Mṣb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] *freedom from every imperfection*

or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, *أَوْصَى فِي صِحَّتِهِ وَشِحَّتِهِ*. (K in art. شَح, q. v.) And *كَانَ ذَلِكَ فِي صِحَّتِهِ وَنَقِيَّتِهِ* [That was in his state of health, or soundness, and his illness, or sickness]. (AO, S.) And *مَنْ أَقْرَبَ الصَّحَّاحِ* † [How little removed is health, or soundness, from illness, or sickness]. (O.)

صَحَّاح: see صَحَّة, in two places: — and see صَحِّح, in four places. — صَحَّاحُ الطَّرِيقِ means † *The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon.* (TA.)

صَحَّاح: see the next paragraph.

صَحِّح (S, A, MA, Mṣb, K, KL) and صَحَّاح (S, A, Mṣb, K) *Healthy, sound, or free from disease;* (S, A, MA, K, KL;) and so *الصَّحِّحُ الجَسَدُ*, applied to a man: (Mṣb:) and † *sound, valid, (MA, KL,) [substantial, real, sure, certain,] true, right, (MA, KL, and Mṣb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarried, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion:* (L, TA:) [and † suitable to the case, or event: (see 1:)] fem. صَحِّحَةٌ, applied to a woman [and to other things]: (TA:) pl. صَحَّاحٌ, (A, Mṣb, K,) a pl. of صَحِّح, (Mṣb,) and applied to men [and other things], (A, K, TA,) and of صَحِّحَةٌ, and applied to women, (TA,) and أَصْحَاءُ, (A, Mṣb, K,) a pl. of صَحِّح, (Mṣb,) and applied to men, (A, K,) and أَصْحَةٌ, likewise applied to men, (A,) and صَحَّاحٌ, (K,) a pl. of صَحِّحَةٌ, and applied to women. (TA.) *صَحِّحُ الأَدْبِيرِ* means [lit. *Sound of skin;* or] *not [having the skin] cut;* as also † *صَحَّاحُ الأَدْبِيرِ* (S:) [but each has a tropical signification; for] one says, *فَلَانٌ صَحِّحُ الأَدْبِيرِ* (Ham p. 628) meaning † [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And *دِرْهَمٌ صَحِّحٌ* means *A dirhem free from defect;* as also † *صَحَّاحٌ*; and † *صَحَّاحٌ*, [which I find as syn. with صَحِّح in my copy of the K,] with damm, is allowable, like طَوَالٌ as syn. with طَوِيلٌ. (L, TA.) And it is said in a trad., *يُقَاسِرُ ابْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةَ صَحَّاحًا* i. e. *The son of Adam, meaning Kábeel [or Cain], who slew his brother Hábél [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them.* (L, TA.)

صَحَّح (S, L, Mṣb, K) and صَحَّاح and صَحَّاحَان (S, L, K) *A place, (S, Mṣb,) or ground, or land, (L, K,) that is plain, or even,*

(§, L, Mṣb, K,) *destitute of herbage*: pl. of the first **صَحَابِ**: (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and **أَرْضٌ صَحَابِ** and **صَحَابَانٌ** a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed **صَحْرَةٌ**. (L.) — [Hence, app., (see art. **تَرَاهُ**),] **تَرَاهُ صَحَابِ**, and **تَرَاهُ** **صَحَابِ**, [the latter preferred by J, as he says in the §,] † *What is vain, or false*; (§, K, TA;) like **تَرَاهُ** **بَسَابِ**: (§:) or [rather] *vain, false, untrue things, that have no foundation*. (TA.)

صَحْصَحَ and **صَحَّصَحَ** One who pursues, or investigates, minute things, and retains them in his memory (**يُحْصِيهَا**), and knows them. (K.)

صَحَّصَحَ: see **صَحْصَحَ**.

صَحَّصَحَ: see **صَحْصَحَ**.

صَحَّصَحَانٌ: see **صَحْصَحَ**, in two places.

مُصِحٌّ A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or *having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper*: pl. **مُصِحُونَ**. (§, L.) It is said in a trad., **لَا يُورِدَنَّ دُوَ عَاهَةَ عَلَى مُصِحٍّ** (§, L) i. e. *One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined*. (L. [See also **مُعْرِضٌ**].)

مَصْحَةٌ A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, **الصَّوْمُ مَصْحَةٌ** [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, **السَّرُّ مَصْحَةٌ** [Travel is a cause of one's becoming healthy]. (§, A.) And **أَرْضٌ مَصْحَةٌ** A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.)

مُصِحِّصٌ True, sincere, or honest, in love, or affection. (K.) And it is also said to signify *Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely*: so in a verse of Meleeh El-Hudhalee; as though used by poetic license for **مُصِحِّجٌ**. (L.) — And † *One who does, or says, vain, or false, things*. (A, K.)

صحب

1. **صَحِبَهُ**, aor. **صَحَبَ**, inf. n. **صَحَابَةٌ** (§, A, Mṣb, K, &c.) and **صَحَابَةٌ** (§, A, K) and **صَحَابَةٌ** (K.) *He*

associated, kept company, or consorted, with him; (A, K;) [*he accompanied him*;] *he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller*: (MA:) and **صَحِبَهُ** signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, **صَحِبَكَ اللَّهُ** and **صَحَابَكَ** (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) **صَحَابَةٌ**, (said in the TA to be with kesr), or **صَحَابَةٌ**, and, as will be shown by what follows, **صَحْبَةٌ** also,] † *May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.*: (TA in explanation of the former:) and **أَحْسَنَ اللَّهُ صَحَابَتَكَ** (A, and Ham p. 449) or **صَحَابَتَكَ** (TA) † [*May God make the guarding, &c., of thee to be good*]. And (TA) [in like manner,] **فَلَانًا صَحِبَ** signifies † *He guarded, kept, or protected, such a one*; as also **صَحِبَهُ**: and *he defended such a one*; syn. **أَلْتَمَّزْنَا أُصْحِبَنَا بِصَحْبَةٍ** (K, TA:) one says, **أَلْتَمَّزْنَا أُصْحِبَنَا بِصَحْبَةٍ** † *O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.*; occurring in a trad.: (TA:) and **وَلَا هُمْ مِنَّا يُصْحَبُونَ** (A, TA,) in the Kur [xxi. 44], (TA,) means † *Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katādeh, nor shall they be attended by good from us: or, as some say, it is from the phrase **صَحِبَكَ اللَّهُ** meaning as expl. above. (TA.) — See also 4, last sentence but one. — **صَحِبَ**, aor. **صَحَبَ**, (K,) inf. n. **صَحْبٌ**, (TK,) *He skinned a slaughtered animal*. (K.)*

3. **صَحِبَهُ**, (MA,) inf. n. **مُصَاحَبَةٌ**, (KL,) i. q. **صَحْبَةٌ**; (TA;) *He associated, kept company, or consorted, with him*. (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. **أَصْحَبْتَهُ فُلَانًا** [*I made such a one to be a companion, or an associate, to him*]. (A.) And **أَصْحَبْتُهُ الشَّيْءَ** † [*I made the thing to be [as it were] a companion to him*; (§, K, TA;) and so **أَصْحَبْتُهُ الْكِتَابَ**; as in the saying, **أَصْحَبْتُهُ الْكِتَابَ** † [*I made the book, or writing, &c., to be [as it were] his companion*]. (§, TA.) — And **أَصْحَبَهُ** † [*He did to him that which caused him to be a companion, or an associate, to him*. (A, TA.) — And † *He left upon it, namely, a skin, its hair, (§, A,) or its wool; not subjecting it to the process termed **عَطْنٌ***. (§.) — See also 1, in three places. — **اصْحَبَ**, intrans., *He (a man) became one having a companion, or an associate*: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was, or became, one having companions, or associates*. (TA.) — And [hence,] † *He (a man) had a son who had attained to manhood (§, A, TA) and so become like him*; (TA;) i. e. *he was alone, and became one having a companion*; (A;) or as though his son became his companion. (TA.) — And † *He (a camel, and a horse or similar beast, §, TA, or an animal, and a man to a man, A, TA*) became tractable, submissive, or obsequious, after being refractory, or incontinent*; (§, A, TA;) [and so

صَحِبَ, as is implied by an explanation of its part. n. **مُصَاحِبٌ**; and **اصْتَصَحِبَ**, for] hence, (A,) one says also, **أَسْتَصَحِبُ ثَرًا** † [*He was refractory, or incontinent: then he became tractable, submissive, or obsequious*]: (A, TA:) and accord. to A'Obeyd, one says, **صَحِبْتُ الرَّجُلَ**, from **الصَّحْبَةُ**, and **أَصْحَبْتُ** [app. **اصْحَبْتُ لَهُ**], meaning † *I became tractable, submissive, or obsequious, to the man*. (TA.) — And, said of water, † *It became overspread with [the green substance termed] **طَحْلِبٌ***. (§, A.)*

5. **يَتَصَحَّبُ مِنَّا** † *He is ashamed, or bashful, with respect to us; or shy of us*; (K, TA;) i. e. *he is ashamed to sit with us, or shy of sitting with us*. (Ibn-Buzurj, TA.) And **يَتَصَحَّبُ مَا** † *Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it*. (A.)

6: see the next paragraph, in two places.

8. **اصطحبوا**, (§, A, K,) originally **اصتحبوا**, (§,) *They associated, kept company, or consorted, one with another*; (§, A, K;) as also **تصاحبوا**: (A:) and in like manner **اصطحبها** and **تصاحبها** said of two men. (TA.) — **اصطحبه**: see 1.

10. **استصحبه** *He desired him, or demanded him, as a companion, an associate, a comrade, or a friend*: (MA:) or *he invited him to associate, keep company, or consort, with him*: and *he clave to him*: (A, K:) [*he chose him, or took him, as a companion, &c.*: and] *he had him with him*. (MA.) — [Hence,] one says, **أَسْتَصَحَبْتُ كِتَابًا لِي** † [*I made a book a companion to me; or I made a book belonging to me my companion*]. (A, L, TA.) And **أَسْتَصَحَبْتُ الْكِتَابَ** † [*I carried the book &c. with me*]. (Mṣb.) And one says of anything, **استصحبه** as meaning † *It clave, adhered, or held-fast, to it; namely, another thing*; (IF, §, Mṣb, TA;) or *coalesced, or united, with it*. (§, TA.) [See an ex. in a verse cited voce **رَامِكُ**]. — See also 4, second sentence: — and see the last sentence but one of the same paragraph.

صَاحِبٌ: see **صَحِبَ**.

صَحْبَةٌ an inf. n. of **صَحِبَهُ** [q. v.]. (§, A, Mṣb, K, &c.) — [As a simple subst., *Companionship*. Hence, **لَهُ صَحْبَةٌ**, often occurring in biographies as meaning *He had companionship with the Prophet*; i. e. he was one of the Companions of the Prophet. And **خَرَجْتُ صَحْبَةَ الرَّسُولِ**, frequently occurring in trads., meaning *I went forth in the companionship of the Apostle, or in company with the Apostle*. Hence also] one says, **حَمَلْتُ الْكِتَابَ** † [*I carried the book with me*]. (Mṣb.) **صَحْبَةُ الشَّيْءِ** [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — See also **صَاحِبٌ**, of which it is a quasi-pl. n.

صَحَابَةٌ an inf. n. of **صَحِبَهُ** [q. v.]. (§, A, K.)

— See also **صَاحِب**, of which it is a quasi-pl. n. [**الصَّاحِبَةُ**] is commonly applied to *The Companions of the Prophet*: **صَاحِبِي** [is the n. un., meaning a Companion of the Prophet; and] is conventionally applied to *one who saw Mohāmmad, and whose companionship with him was long, even if he have not related anything from him; or, as some say, even if his companionship with him was not long.* (KT.)

صَاحِبِي: see the next preceding paragraph.

صَاحِب A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: † an accompanier, or attendant, as applied to a thing:] and † a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, **زَيْدٌ صَاحِبٌ عَمْرًا**; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like **وَالِدٌ**; (Ham p. 32:) the pl., (S, Mḡb,) or term applied to a pl. number, (A, K, TA,) is **صَحْبٌ**, (S, A, Mḡb, K,) a pl. like **رَكْبٌ** of **رَاكِبٌ**, (S,) or [rather] a quasi-pl. n., (TA,) and **أَصْحَابٌ**, [the most common of all,] (A, Mḡb,) a pl. like **أَشْهَادٌ** of **شَاهِدٌ**, (TA,) or pl. of **صَحْبٌ**, like **أَفْرَاحٌ** of **فَرِحَ**, (S,) and **أَصْحَابِي**, (S, K,) pl. of **أَصْحَابٌ**, (S,) and **صُحْبَانٌ**, (S, K,) a pl. like **شُبَّانٌ** of **شَابٌ**, (S,) and **صَحَابٌ**, (S, A, K,) a pl. like **جَبَانٌ** of **جَبَانٌ**, (S,) and **صَحَابَةٌ**, (A, K,) in which the **ة** may be regarded, agreeably with analogy, as an affix to the pl. **صَحَابٌ** characteristic of the fem. gender, (TA,) and **صَحَابَةٌ**, (S, A, Mḡb, K,) which is more common than **صَحَابَةٌ**, (TA,) but the only instance of **فَعَالَةٌ** as the pl. measure of a word of the measure **فَاعِلٌ**, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and **صُحْبَةٌ**, (S, A,) a pl. like **فُرْقَةٌ** of **فَارِقٌ**, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is **صَاحِبَةٌ**, and its pl. is **صَوَاحِبٌ** and **صَوَاحِبَاتٌ**, (Mḡh, Mḡb,) the latter mentioned by AAF in the authority of Abu-l-Ḥasan: (TA:) hence, in a trad. of 'Aīsheh, **أَتْنُنَّ صَوَاحِبُ يُونُسَ** [Ye are the female companions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, **صَوَاحِبَاتُ يُونُسَ**: (Mḡh:) the dim. of **صَاحِبٌ** is **صَوَيْحِبٌ** (A) [and that of **صَاحِبَةٌ** is **صَوَيْحِبَةٌ**]. **يَا صَاحِبِي** for **يَا صَاحِبِي** [O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, **فُلَانٌ صَاحِبٌ صَدِيقِي** [Such a one is a good companion, &c.]. (A, TA.) [And **صَاحِبُ جَيْشِي** *The commander of an army.* And **صَاحِبُ الشَّرْطَةِ** and **صَاحِبُ الْبَرِيدِ** &c.: see arts. **بَرِيدٌ** and **شَرْطٌ** &c. And **الصَّاحِبُ**, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De

Sacy's Chrest. Ar., sec. ed., ii. 59.] And **صَاحِبُ الْيَمِينِ** [*The companion of the right hand*] and **صَاحِبُ الشِّمَالِ** [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **صَاحِبُ الصُّورِ** † *The angel who is the possessor of the horn.* (Idem.) [And **صَاحِبُ بَيْتِ** † *The owner, or master, of a house or tent.*] And **أَصْحَابُ الْجَنَّةِ** † [*The inmates, or occupants, of Paradise*]: (Kur ii. 76, &c. :) and **أَصْحَابُ النَّارِ** † [*The inmates, &c., of the fire of Hell*]. (Kur ii. 37, &c.) And **صَاحِبُ سِجْنِي** † *An inmate of a prison.* (Bd and Jel in xii. 39.) And **صَاحِبُ الصَّفِّ وَالْجُمُعَةِ** † *He who keeps to praying in the first rank and to the prayer of Friday.* (El-Munāwee on a trad. thus commencing in the Jāmi' eṣ-Ṣagheer.) And **أَصْحَابُ الشَّافِعِيِّ** † *The followers of the persuasion of Esh-Shāfi'ee*: and in like manner one says of the followers of other persuasions. (Mḡb.) [And **صَاحِبُ كِتَابِي** † *The author of a book.*] And **صَاحِبُ عِلْمٍ وَمَالٍ** † *A possessor of science and of wealth.* (A, TA.) And **صَاحِبُ وَثَرٍ** † [*One who has a claim for blood-revenge*: see an ex. in a verse cited voce **دَرَاكٌ**]. (Keys Ibn-Rifā'ah, TA in art. **دَرَكٌ**.) [And **صَاحِبُ أَمْرٍ وَنَهْيٍ** † *One who possesses authority to command and to forbid.* And **صَاحِبُ أَمْرٍ** also signifies † *The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to a thing.* And **صَاحِبُ دَيْنٍ** † *A debtor.*] And one says, **خَرَجَ وَصَاحِبَاهُ السِّيفَ وَالرُّشْحَ** † [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صَوَيْحِبٌ and **صَوَيْحِبَةٌ** dims. of **صَاحِبٌ** and **صَاحِبَةٌ**: see the next preceding paragraph.

أَصْحَرُ i. q. **أَصْحَرُ**, (S, K,) *Of a colour inclining to redness*: applied to an ass [app. to a wild ass]. (S, TA.)

مُضْحَبٌ [properly *Made to have a companion.* — And hence,] † *A man possessed by a jinnee or demon; a demoniac; or insane.* (K, TA.) — See also **مُضْحَبٌ**. — And † *A skin, or hide, (A, K,) or a [skin such as is termed] زَقِي, (S,) *having its hair remaining upon it, (S, A, K,) or its wool, or its fur; (K;) and* **مُضْحَبٌ** signifies the same. (A.) Hence, **قُرْبَةٌ مُضْحَبَةٌ** (K, TA) † *A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed عَطْنٌ.* (TA.) — And † *A branch, or stick, that has not been stripped of its bark, or peel.* (TA.)*

مُضْحَبٌ [properly *Having a companion.* — And hence,] *A man having a son that has attained to manhood, and become like him.* (K, TA.) — And † *One who talks to himself; and so, sometimes, مُضْحَبٌ.* (K, TA.) — And † *Tractable, submissive, or obsequious, after being re-*

fractory, or incomppliant; (K;) as also **مُضْحَبٌ**, (A, K,) and **مُضْحَبٌ**. (TA. [See also the next paragraph.]) — And † *Going straight on, or right on, without delay.* (K.)

هُوَ مِضْحَابٌ لَنَا بِمَا نَحِبُ † *He is [very] submissive, or compliant, to us in that which we like.* (K.) [See also **مُضْحَبٌ**.]

مُضْحَبٌ [Associated with, or accompanied]. — [Hence,] one says [to a person departing], **اَمْضِ مِضْحَابًا** † *Go thou, kept in safety, preserved from harm; and [so] مُضْحَابًا: (A, TA:) and [in like manner,] in bidding farewell, **مُعَاذًا مُضْحَابًا** † [Be thou kept in safety or health, preserved from harm]: and a poet says,*

• **وَصَاحِبِي مِنْ دَوَاعِي الشُّؤْمِ مُضْحَبٌ** •
† [*And my companion is preserved, or defended, from the causes of evil*]. (TA.) — See also **مُضْحَبٌ**.

مُضْحَبٌ: see **مُضْحَبٌ**, in two places.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.
مُضْحَبٌ: see **مُضْحَبٌ**.

صحر

1. **صَحْرَةٌ**, aor. **صَحَرَ**, (S, K,) inf. n. **صَحْرٌ**, (S, TA,) namely, milk, *He made it to become what is termed صَحِيرَةٌ*: (S, TA:) or *he cooked it, (K, TA,) and then gave it to a sick person to drink.* (TA.) — **صَحْرَتُهُ الشَّمْسُ** *The sun pained his brain*: (K:) it is like **صَهْرَتُهُ**; (A;) or, as some say, *melted him.* (TA.) — **صَحَرَ**, aor. **صَحَرَ**, inf. n. **صَحْرٌ** and **صَحَارٌ**, *He (an ass) uttered a sound [or braying] more vehement than the neighing of horses.* (TA.) — [Golius explains **صَحَرَ** as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is **اصحَرَ**, q. v.; and the authority is not J.]

3. [**صَحَارٌ** is an inf. n. of **صَحَرَ**, a verb not mentioned: hence,] **أَبْرَزَ لَهُ مَا فِي نَفْسِهِ مِنَ الْأَمْرِ صَحَارًا** † [*He showed to him what was in his mind, of the thing, or affair, openly*]: a saying like **جَاهَرَهُ بِهِ جَهَارًا**. (K, TA. [See also 4.]

4. **اصحَرَ الصَّحْرَاءَ**, (S, A, Mḡh, K,) or **اصحَرَ الصَّحْرَاءَ**, (Mḡb, [but I think that this is a mistake for **اصحَرَ إِلَى الصَّحْرَاءِ**], inf. n. **اصحَارٌ**, (Mḡb,) *He went forth to the صحراء [or desert, &c.], (S, A, Mḡh,) or into the صحراء*: (Mḡb, K:) **تصَحَّرَ** [in this sense] has not been heard. (Mḡh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Aīsheh, **سَكَنَ اللَّهُ عَقِيرَاكَ فَلَا تُصَحِّرِيهَا** [app. meaning, accord. to explanations of it in the TA in art. **عَقْرٌ**, *God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسِكَ), to be quietly settled, therefore do not thou remove it forth to the desert*]; i. e. **الصَّحْرَاءَ إِلَى الصَّحْرَاءِ**; the verb, accord. to IATH, being made trans. by

the suppression of the prep.; [i. e. *تُصَحَّرُ بِهَا* being for *تُصَحَّرُ بِهَا*;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — *أُصْحِرُ لِعَدُوِّكَ* means † *Be thou in a state of clearness [or certainty] with respect to the case of thy enemy*: (JM, TA:) occurring in a trad. of 'Alee. (TA.) — One says also, *أُصْحِرُ بِالْأَمْرِ* and *أُصْحِرُهُ* † *He revealed, or made manifest, the affair, or case*: and *لَا تُصْحِرُ أَمْرَكَ* † [Reveal not thy affair, or case]: and *أُصْحِرُهُ بِمَا فِي قَلْبِكَ* † [Reveal to him what is in thy mind]. (A, TA.) — *اصْحَرُ* said of a place, *It was, or became, wide, or spacious*: (O, K, TA;) i. e. *it became like the صَحْرَاءُ*. (TA.) — Said of a man, *He was, or became, blind of one eye*. (K.)

11. *اصْحَارُ* It (a plant) dried up; or became yellow; or dried up and became yellow: (S:) or became of a dingy red colour, and then dried up and became yellow: (TA:) and (TA) it (a plant, K, or an ear of corn, TA) became red: or its first parts became white. (K, TA.)

صَحْرُ an imitative sequent to *صَحْرٌ* [q. v.]. (Kh, Ham p. 354.)

صَحْرَةٌ: see *صَحْرَةٌ*.

لَقَيْتُهُ صَحْرَةَ بَحْرَةٍ, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and *صَحْرَةٌ بَحْرَةٌ*, (K in art. *بحر*;) and *صَحْرَةٌ بَحْرَةٌ*, with damm, (O,) and *صَحْرَةٌ بَحْرَةٌ*, (MF in art. *بحر*;) and *صَحْرَةٌ بَحْرَةٌ نَحْرَةٌ*, (O, K,) and *صَحْرَةٌ بَحْرَةٌ نَحْرَةٌ*, (K,) [but this last is implicitly disallowed in the O, and expressly by MF in art. *بحر*,] and with damm also in all these words, [i. e. *صَحْرَةٌ* &c.,] (K,) *I met him openly, or in open view, nothing intervening to conceal him*. (S, L, K. [See also *بَحْرَةٌ*; and see *صَحْرَةٌ*].) And one says likewise, *أَخْبَرَهُ بِالْأَمْرِ*, *صَحْرَةَ بَحْرَةٍ* [He acquainted him with the affair, or case, openly]. (TA.)

صَحْرَةٌ (S, K, in the CK, *صَحْرَةٌ* [which is a mistake,] and *صَحْرٌ* (K [in some copies of the CK, which, as observed in the TA, is wrong,]) *A colour in which is [the kind of red termed] شَقْرَةٌ*: (S:) or a colour nearly the same as [the kind of red termed] *صَبِيَّةٌ*: (K:) or the latter, (TA, [and app. the former also,]) *a dust-colour with a slight redness*, (in the K, in *حَمْرَةٌ خَفِيَّةٌ*, the latter of these two words is a mistake for *خَفِيَّةٌ*, TA,) *inclining to a little whiteness*: (K, TA:) or the former, *redness inclining to dust-colour*: (TA:) or *dust-colour with redness*: (A:) and [redness of the kind termed] *شَقْرَةٌ* in the head: (As, TA:) and both words, *a colour in which is whiteness and redness*: (TA:) and *whiteness overspreading blackness*; like *سُحْرَةٌ* and *سَحْرٌ*: (TA in art. *سحر*;) and the latter, accord. to Sgh, *whiteness*. (TA.) — Also, both words, *The quality of a صحراء [q. v.].* (ISH.) — And the former, *A clear space in a [stony tract such as is called] حَرَّةٌ*, (S, K,) *consisting of soft and*

clean soil with stones in it: (TA:) pl. *صَحْرٌ*; (S, K;) the only pl. (TA.) — See also *صَحْرَةٌ*.

صَحْرَاءُ, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long *ا*] is inseparable from it, (S, K,) *A desert; a waste*; syn. *بَرِّيَّةٌ*: (S, Mṣb:) or *a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains*; *smooth [throughout]*: (ISH:) or *a plain, or level tract of land, with smoothness and ruggedness*, (A, K,) *less [rugged] than what is termed قَفٌّ*: (K:) or *a spacious tract of ground in which is no herbage*: (M, A, K:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it*; as also *صَحْرَاءُ جَبَادٍ*: (ISH, TA in art. *جهد*;) you say *صَحْرَاءُ وَاسِعَةٌ* [a wide desert &c.]; (S;) but you do not say *صَحْرَاءَةٌ*, adding one fem. sign after another: (S, Mṣb:) the pls. are *صَحَارِي* (S, Mṣb, K) and *صَحَارٍ* (S, M, Mṣb) [in the K, *صَحَارِي*, which, without the art. *ال*, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and *صَحَارِي* (S, Mṣb, K) and *صَحْرَاوَاتٍ*: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of *صَحْرَاءُ*, [which is originally *صَحْرَا*,] you introduce an *ا* between the *ح* and the *ر*, and give kesr to the *ر*, as in all similar cases: then the first *ا* which is after the *ر* [in *صَحْرَا*] is changed into *ي*, because of the kesreh preceding it; and the second *ا*, which is the characteristic of the fem. gender, is also changed into *ي*, and incorporated into the former: then they reject the first *ي*, and change the second into *ا*, [though still writing it *ي*,] and say *صَحَارِي*, with fet-*h* to the *ر*, that the *ا* may not be elided in the case of tenween, [which the word would have if the *ر* were with kesr]; and this they do to distinguish between the *ي* that is changed from the *ا* which is a characteristic of the fem. gender and the *ي* that is changed from the *ا* which is not a characteristic of the fem. gender as the *ا* of *مَرَامِي* when they say *مَرَامٍ*: some of the Arabs, however, do not reject the first *ي* [in *صَحَارِي*], but reject the second *ي*, and say *الصَحَارِي*, with kesr to the *ر*, and *هَذِهِ صَحَارٍ*, like as you say *جَوَارٍ*. (S. [In the Ham, p. 54, *صَحْرٌ* is mentioned as a pl. of *صَحْرَاءُ*; but I think it doubtful.])

صَحَارٌ The sweat of horses: (O, K:) or the fever of horses. (K.) — See also 1.]

صَحْرٌ: see *صَحْرٌ*.

صَحِيرٌ A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [See 1.]

صَحِيرَةٌ Milk into which heated stones are

thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called *صَحِيرَةٌ*, from *الصَحْرُ*; like *فَهِيرَةٌ*, from *الفَهْرُ*: (S:) or *fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter*: (TA:) or *fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,) and it is drunk*: (TA:) or *fresh milk which is heated until it burns*: (A:) or *pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot*. (TA.)

ثَوْبٌ صَحَارِيٌّ A kind of garment, so called in relation to *صَحَارٌ*, a town of El-Yemen: or, as some say, of the colour termed *صَحْرَةٌ*, like *أُصْحَرٌ*. (TA, from a trad.)

صَحْرَاءُ A certain sort of milk: (K:) so says Kr, without particularizing it. (TA.)

أُصْحَرُ Of the colour termed *صَحْرَةٌ*: (S, K:) or similar to *أُصْبِحُ*: (As:) a man of a red colour inclining to dust-colour: (TA:) or having a colour such as is termed *شَقْرَةٌ* upon his head: (As:) and an ass in which is a red colour: (S:) or of a dust-colour with redness: (A:) or in which is whiteness and redness; (TA;) and so *صَحْرٌ* applied to a she-ass; or this signifies *wont to kick with her hind leg*: (K, TA:) fem. *صَحْرَاءُ*: (S, TA:) and pl. *صَحْرٌ*. (TA.) See also *صَحَارِيٌّ* and *الصَحْرُ*. — *الصَحْرُ* and *الصَحْرُ*. (Sgh, K.)

الصَحْرُ: see what next precedes.

مُصَاحِرٌ One who fights with his adversary in the desert (*الصَحْرَاءُ*), and does not act deceitfully with him. (S.)

صف

2. *تَصْحِيفٌ* signifies (primarily, Mṣb) The making a mistake (S, O, Mṣb, K, TA) in a *صَحِيفَةٌ*, (S, O, K, TA,) by reason of the ambiguity, or dubiousness, of the letters: a post-classical term: (TA:) or the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof: (Mgh:) a secondary signification is the altering a word, or an expression, in such a manner that the meaning intended by the application [thereof] becomes altered: (Mṣb:) or it consists in the altering of a diacritical point [or points]; as in *النقى* for *النقى*, or vice versa: (KT, after *التَّحْرِيفُ*;) one says, *صَحَّفَ اللَّفْظَ* He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]. (Mṣb.) [See also *تَحْرِيفٌ*, in the first paragraph of art. *حرف*.]

4. *أُصْحِفُ* It had *صُحُفٌ* [i. e. written pieces of

paper or of skin] (§, O, K, TA) collected in it, (§, O,) or put in it (K, TA) between two boards. (TA.)

5. تصحف, said of a word, or an expression, It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or] so as to be dubious. (Mgh.) One says, تصحف عليه لفظ كذا [Such a word, or such an expression, became altered so as to be dubious to him]. (O, K.)*

قصة [A sort of bowl;] a vessel like the قَصعة, (§, ISd, O, Mgh, K, TA,) expanded, wide, (ISd, TA,) or a large, expanded قَصعة, (Mgh,) or, accord. to Z, an oblong قَصعة, (Mgh,) that satisfies the hunger of five [men] (Ks, §, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (§, O,) the largest sort of قَصعة is the جَفنة; next to which is the قَصعة [properly so called], (§, O, K,) which satisfies the hunger of ten [men]; (§, O;) then, the صَفعة, (§, O, K,) which satisfies the hunger of five; (§, O;) then, the مَثكلة, (§, O, K,) which satisfies two men, and three; (§, O;) and then, the صَحيفة, (§, O, K,) which satisfies one man: (§, O:) the pl. of صَفعة is صَفَاف. (§, O, Mgh, Mgh.) It is said in a prov., اسْتَفْرَغَ فُلَانٌ مَا فِي صَحْفَتِهِ [Such a one chose for himself, as his share, [or exhausted, all of] what was in his صَحفة. (TA.)

صَحْفِي One who makes mistakes in reading the صَحيفة [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar صَحْفِي, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from صَفف) is not allowable, though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as اَنْصَارِي &c., nor in the case of words that are used in a manner like that of proper names, such as اَنْصَارِي &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Mgh,) from the صَحيفة, (Mgh,) inferior [in rank] to the مَشَايخ [pl. of شَيْخ]: (Mgh:) a rel. n. from صَحيفة; (Mgh, Mgh;) like حَنْفِي and بَجَلِي from حَنْفِيَة and بَجَلِيَة: (Mgh:) and مَصْحَفٌ signifies the same as صَحْفِي [in the former of these senses]. (TA.)

صَفَاف Small places that are made for water to collect and remain therein (صَفَافٌ صَغَارٌ تَتَخَدُّ) (لَمَاءٌ): pl. صَفَف. (Esh-Sheybānee, O, K.)

صَحِيفٌ [appears from what here follows, to be syn. with صَحِيفَةٌ, or rather it is a coll. gen. n. of which the latter is the n. un.:] † The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — See also the next paragraph.

صَحِيفَةٌ A written piece of paper (MA, Mgh, Mgh) or of skin; (Mgh;) a writing, or thing written; a book, or volume; a letter, i. e. an

epistle; syn. كِتَابٌ; (§, O, K;) [syn. with كِتَابٌ in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.]; and a [portion of a book, such as is termed] كِرَاسَةٌ; and a register; [for] in the اِنْتَاع [a title of several books, it is said that] the كِرَاسَةٌ and مَصْحَفٌ and صَحِيفَةٌ and كِتَابٌ and دَفْتَرٌ are one: (MA:) pl. صَحْفٌ (§, Mgh, O, Mgh, K) and صَحْفٌ, a contraction of the former, (TA,) and صَحَائِفٌ, (§, O, Mgh, K,) like سَفَائِنٌ pl. of سَفِينَةٌ; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to قَضِيبٌ (Sb, O, TA) and قَلِيبٌ (Sb, TA) and رَغِيفٌ, (O,) of which the pls. are قَضِيبٌ (Sb, O, TA) and قَلِيبٌ (Sb, TA) and رَغِيفٌ: (O:) [or صَحِيفٌ may be its original, as well as regular, sing.:] see the next preceding paragraph. صَحْفٌ اِبْرَاهِيمَ وَمُوسَى, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) صَحِيفَةٌ also means The record of the actions of anyone, that is kept in heaven: (see رَقٌّ:) one says, صَحِيفَتُهُ سَوْدَاءٌ, meaning + The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] Moḥammad [the Ḥanāfee Imām] speaks of صَحْفٌ not written upon; saying, فَاِنْ كَانَتْ السَّرِقَةُ صَحْفًا لَيْسَ فِيهَا كِتَابٌ [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, رَقٌّ.]) — صَحِيفَةٌ signifies also A plank, board, or leaf, of a door; like صَفِيحَةٌ [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صَحَائِفٌ. (MA.) — Also † The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] صَحِيفٌ; or this may be used, in a verse in which it occurs, for صَحِيفَةٌ. (TA.) — One says also صَحَائِفٌ مِنْ شَحْرِ [meaning + Layers of fat]. (A in art. نَبْر.)

صَحِيفَةٌ: see صَحْفَةٌ.

صَحَافٌ [A bookseller;] a seller of صَفف: or [a bookbinder;] a maker [meaning binder] of صَفف. (TA.)

مَصْحَفٌ: see what next follows.

مَصْحَفٌ (Th, §, Mgh, O, Mgh, K) and مَصْحَفٌ (Th, §, O, Mgh, K) and مَصْحَفٌ (Th, O, K;) the first of which is the original, (Fr, §, O, Mgh,) being from اَصْحَفٌ meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the م instead of damm because the latter is deemed by them difficult of utterance, of which words are also مَجْدَعٌ and مَطْرَفٌ and مَغْرَزٌ and مَجْسَدٌ, (Fr, §, O,) or, accord. to AZ, Temēem pronounce the م with kesr, and Keys pronounce it with damm, [as do most persons in the instance of مَصْحَفٌ in the present day,] and Th says that مَصْحَفٌ, with

fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of صَفف, (§, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-an:] and also signifying a [portion of a book, such as is termed] كِرَاسَةٌ: but the former is the primary [and more common] signification: (Mgh:) pl. مَصَائِفٌ. (KL.) See also صَحِيفَةٌ.

مَصْحَفٌ: see the next preceding paragraph.

مَصْحَفٌ: see صَحْفِي.

صحل

1. صَحَلَ, aor. ى, inf. n. صَحَلٌ, He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man: (§, O:) [and] صَحَلَ صَوْتُهُ, aor. as above, (K,) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or صَحَلَ signifies a roughness, (صَحْلَةٌ, K,) or a rattling, (حَشْرَجَةٌ, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA:) one says, فِي صَوْتِهِ صَحَلٌ In his voice is a hoarseness [&c.]: (§, O:) and صَحَلَ حَلْقُهُ His fauces became hoarse [&c.]: (IB, TA:) but accord. to IATH and others, it is not Arabic [in origin]. (TA.) See also صَهَلٌ.

صَحَلَ [app. a mistake for صَحَلَ]: see صَهَلٌ.

صَحَلَ, (K,) or صَحَلَ الصَوْتُ, (§, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also صَوْتُ صَحَلَ. (§, O, K.) And صَوْتُ صَحَلَ [A voice that is hoarse, &c.]. (TA, from a trad.)

أَصْحَلَ: see the next preceding paragraph.

صحمر

8. اصطخمر i. q. اصطخمر, q. v.

11. اصْحَمَرُ, (K,) inf. n. اصْحِمَامٌ, (TA,) said of a plant, or herbage, It became intensely green: and it became yellow, (K, TA,) and altered in colour; or, as J says, [in the §,] اصْحَمَتِ البَقْلَةُ the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And اصْحَمَتِ الارضُ The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, اصْحَمَرُ الحَبِّ the grain became thus altered. (TA.) And اصْحَمَرُ الزَّرْعِ The seed-produce was smitten by cold: or began to dry up. (K.)

صَحْمَةٌ Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.)

أَصْحَمَرٌ Of the colour termed صَحْمَةٌ: (K:) i. e. black inclining to yellowness: (§, K:) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem.

صَحْبَاءُ (K.) — The latter, applied to a *فَيْغَاءُ* [or smooth, or waterless, desert], (Sh, K,) or to a *بَلْدَةٌ* [or district, &c.], (S,) signifies *Dusty*. (Sh, S, K.) — And *الصَّحْبَاءُ* is the name of *A certain herb, or leguminous plant*, (S, K, TA,) *not intensely green*. (TA.)

مُضْحَمٌ, applied to a plant, or herbage, [&c.], part. n. of *ل* [q. v.]. (TA.)

صحن

1. *صَحَنَهُ*, (S, K,) [aor. ʔ,] inf. n. *صَحْنٌ*, (TA,) *He gave him something in a صَحْنٌ*, (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And *صَحَنَهُ دِينَارًا* *He gave him a deendr.* (TA.) — Also, (AA, S, K,) aor. as above, (K,) *He struck him.* (AA, S, K.) You say, *صَحَنَتْ صَحْنَاتٍ* i. e. *I struck him [strokes: the latter word being pl. of صَحْنَةٌ, the inf. n. of un.].* (S.) And *صَحَنَهُ عَشْرِينَ سَوْطًا* *He struck him twenty strokes of the whip.* (TA.) — *صَحَنَتِ الْحَالِبَ بِرِجْلَيْهَا* *She (a camel) kicked the milker with her hind leg.* (TA.) — *صَحَنَ بَيْنَهُمْ*, (S, K,) inf. n. as above, (TA,) *He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them.* (S, K.)

5. *تَصَحَّنَ* *He asked, or begged:* (K, TA:) one says, *خَرَجَ فَلَانَ يَتَصَحَّنُ النَّاسَ* *Such a one went forth begging of the people;* (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] *begging of them in a bowl,* [see 1, first sentence,] or *some other thing.* (TA.)

صَحْنٌ *A great عَسٌّ* [i. e. bowl, or drinking-cup]; (S, K;) *nearly as large as the تَبْنُ* [q. v.]: (Ks, S in art. تَبْنُ) or *a shallow عَسٌّ*: (so accord. to a copy of the S:) or *a bowl, or drinking-cup, (قَدَحٌ) that is neither large nor small:* (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] *صَحَانٌ* (Mgh, TA) and [of mult.] *أَصْحَانٌ* (TA) [and app., agreeably with modern usage, *صَحُونٌ*]. — And [hence,] *A [kind of] cymbal;* (P, S;) *a small brazen basin, (طَسْبَتٌ, [dim. of طَسْبَتٌ]) one of what are termed صَحْنَانِ, (S,) this meaning two little brazen basins, (طَسْبَتَانِ صَغِيرَتَانِ, K,) which are struck together.* (S, K.) — And † *The interior of the solid hoof;* (K, TA;) also called *سُكْرَجَةٌ* [i. e. *سُكْرَجَةٌ* or *سُكْرَجَةٌ*]. (TA.) — And † *The interior of the ear: or the مَحَارَةٌ* [i. e. *concha*] thereof. (TA.) And *صَحْنَا الْأَذْنَيْنِ* [thus accord. to the TA and my MS. copy of the K, in the CK *صَحْنَا*,] † *The resting-place (مُسْتَقَرٌّ) of the interior of each of the ears;* (K;) meaning *the place of hearing [or meatus auditorius] of the resting-place of the interior of each of the two ears of the horse: pl. أَصْحَانٌ.* (TA.) — Also *The middle of a house;* (S, K;) meaning *the سَاحَةٌ* [i. e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus called *whether without, or with, a roof.* (Kull, voce *بَيْتٌ*.) And *The سَاحَةٌ* [or spacious vacant part] of the middle of a desert; and of an elevated and plain, or hard and elevated, tract;

and of a wide space of low, or depressed, ground: pl. *صَحُونٌ*, the only pl. form. (TA.) *A wide part of a desert: so in the saying, سَوْنَا فِي صَحْنِ الْفَلَاةِ* [We journeyed in the wide part of the desert]. (Mgh.) And *A level, or plain, tract of ground.* (TA.) And *An acclivity (سَدٌّ) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]; and in like manner, of a mountain, and of a hill such as is termed أَكْمَةٌ; the صَحُونُ of the ground being the دُفُوفُ* [i. e. banks, or acclivities,] thereof: it is bare, and such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means also an even tract of ground like the area of the place in which dates are put to dry. (TA.) — [Hence,] one says, *جَرَى الدَّمْعُ عَلَى صَحْنِي وَجَنْبِيهِ* † [The tears ran upon the middle of each of his cheek-balls]. (TA.) — Also *A gift.* (TA. [See 1, first sentence.])

صَحْنَةٌ; pl. *صَحْنَاتٌ*: see 1. — Also *A bead (خُرْزَةٌ) with which women fascinate men, and restrain them, or withhold them from other women.* (Lh, TA.)

صَحْنَةٌ *A clear space of a [stony tract such as is called] حَرَّةٌ.* (K.)

صَحْنَةٌ, (S, and so accord. to some copies of the K,) and *صَحْنَةٌ*, (thus also accord. to some copies of the K,) and with the short alif, [app. *صَحْنِي* and *صَحْنِي*], (S, and so accord. to some copies of the K,) or *صَحْنَةٌ* and *صَحْنَةٌ*, (Mgh, Mgh,) or thus also, (accord. to some copies of the K,) or thus, and also *صَحْنَاءَةٌ* and *صَحْنَاءَةٌ*, (accord. to other copies of the K,) or when with ʔ having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without ʔ, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the ʔ,] (S,) *A certain condiment, or seasoning, made of fish, (S, K,) of small fish, which has the properties of exciting appetence, and rectifying the state of the stomach:* (K:) or i. q. *صِيرٌ*, (Mgh, Mgh,) i. e. what is called in Pers. *ماهی آوَه* [jelly of salted fish]: (Mgh:) AZ is related to have said that *صَحْنَةٌ* is Pers., meaning what the Arabs call *صِيرٌ*: I Ath says that *صِيرٌ* and *صَحْنَةٌ* are both of them Pers. words. (TA.)

صَحُونٌ *A she-camel that has a habit of kicking:* (AA, S, K:) and *a kicking mare or horse: and a she-ass that kicks the he-ass with her hind leg whenever he comes near to her: or, as some say, a she-ass in which are whiteness and redness* [app. meaning a wild she-ass]. (TA.)

صَحْفَةٌ *A vessel like the [bowls called] مَضْحَنَةٌ* (K, TA) and *قَصْعَةٌ*. (TA.)

صحو

1. *صَحَا*, said of a day, [aor. *يَصْحُو*] inf. n. *صَحْوٌ*, *It was, or became, cloudless:* (TA:) and

so *أَصْحَى*: (Mgh, K, TA, but not in the CK:) [it is said that] *صَحْوٌ* signifies the departing of the clouds: (S, Mgh, K:) [but] Es-Sijistānee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Mgh, TA.) And *أَصْحَتِ السَّمَاءُ* *The sky became cloudless.* (Ks, S, Mgh, Mgh, K, TA, but not in the CK.) — And *صَحَا مِنْ سُكْرِهِ*, (S, Mgh,) aor. *يَصْحُو*, (Mgh,) inf. n. *صَحْوٌ* (S, Mgh, K) and *صَحُوٌّ*, (Mgh,) [He recovered, or became free, from his intoxication; or] his intoxication ceased; as also *أَصْحَى*: (Mgh:) and *صَحَى*, (K, TA,) inf. n. *صَحَا*; (TA;) as also *أَصْحَى*; (IKtt, K, TA;) is [like-wise] said of one intoxicated; (K, TA;) both meaning *he recovered from his state of insensibility;* (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning *he awoke:* see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. فُرُطٌ.] — *صَحْوٌ* signifies also † *The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile.* (K, TA.) Hence the saying of a poet,

• صَحَا الْقَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهُ •

† [The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selma, and its vain, or futile, occupation ceased, or has ceased]. (TA.) — And one says, *صَحَّتِ الْعَارِلَةُ* † *The censuring female relinquished censuring.* (TA.)

4. *أَصْحَيْنَا*: see 1, in four places. — *أَصْحَيْنَا* *We became in a case of cloudlessness [of the sky or day];* (Mgh, TA;) *the sky became cloudless to us.* (S.) — *أَصْحَيْتُهُ مِنْ سُكْرِهِ* [I recovered him, or roused him, from his intoxication], and *مِنْ نَوْمِهِ* [from his sleep]. (TA.) — And sometimes *أَصْحَا* is used as meaning *The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence.* (TA.)

صَحْوٌ [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless;* (K, TA;) as also *صَاحٌ*; (S, TA;) and *مُضِحٌّ*: (Mgh, Mgh:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Mgh, K;) as also *مُضِحِيَّةٌ*, or, accord. to Ks, this is not allowable, but only *صَحْوٌ*, (S, Mgh, Mgh,) though one says of the sky *أَصْحَتِ*. (Mgh.)

صَحْوَةٌ *A state [of freedom from intoxication, or] of sensibility, or mental perception.* (TA voce *سُكْرَةٌ*) *يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصَّحْوَةِ وَالسُّكْرَةِ* [He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce *سُكْرَةٌ*.]

صَاحٌ: see *صَحْوٌ*. — It is also said of one intoxicated [as meaning *Recovering, or becoming free,*

from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.)

مُصْحَج; and its fem. مُصْحَجَةٌ: see صَحَوُ.

مُصْحَاة is like مَسْلَاة in meaning as well as in measure, [signifying *A cause of freedom*,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مُصْحَاة *A sort of vessel*, (S, K,) well known, (K,) used for drinking; (TA;) *طاس* [q. v.], or *أجام* [q. v.]: (K:) As says, "I know not of what it is:" (S, TA:) it is said to be of silver. (TA.) El-Aashà speaks of wine being poured into it. (S, TA.) And one says وَجَعَهُ كِصْحَاةً [A face like the مصحاة of silver.] (TA.)

صخ

1. صَخَّ الأذن, aor. ʿ, (S, A, TA,) inf. n. صَخٌّ; (S, TA;) in a copy of the T, اصْخَّ, inf. n. اصْخَاغٌ; (TA;) *It (a sound) deafened the ear by its vehemence.* (S, A, TA.) — And صَخَّه, aor. as above, *He struck him on the ear and rendered it deaf.* (A.) — And صَخَّنِي فَلَانَ بِعَظِيمَةٍ † *Such a one accused me of a great crime, and calumniated me.* (A, TA.) — And رَمَاهُ فَصَخَّهُ, inf. n. as above, *He shot, or cast, at him, and caused him extreme pain: or, as some say, killed him.* (JK.) — And صَخَّ الغرابُ *The crow pierced with his beak into the gall on the back of a camel:* (K, TA:) or الغرابُ يَصْخُّ بِبِنْقَارِهِ فِي دَبْرَةِ البَعِيرِ *the crow pierces with his beak into the gall on the back of the camel.* (JK.) — صَخٌّ also signifies *The striking with something hard*, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, صَخَّ الحَديدُ عَلَى الصَّخْرَةِ, meaning ضَرَبَهُ بِهَا; but I think that the right reading is بِالْحَدِيدِ; and the meaning, *He struck with the iron upon the mass of rock.*] — صَخَّ الحَجَرُ, (A,) and صَخَّتِ الصَّخْرَةُ and the like, (L,) inf. n. صَخِيخٌ (A, L, K) and صَخٌّ, (L, K,) *The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone.* (L.) — And صَخَّ لِحَدِيثِهِ *He listened to his narration, or discourse.* (A, TA.)

4: see above, first sentence.

صَخَّة *A sound produced by the striking of a mass of rock with a stone.* (S, A, K.)

صَاخَّة *A cry that deafens by its vehemence.* (S, K.) — And hence, (S,) *The resurrection:* (AO, S, K:) so in the Kur lxxx. 39; accord. to AO: being either an act. part. n. from صَخَّ, aor. ʿ, or an inf. n.: (L;) or it there signifies *the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life:* (Zj, L:) or it there means *the second blast of the horn,* (Jel.)

Bk. I.

—Also *A calamity, or misfortune:* (K:) or a severe calamity or misfortune: and hence the resurrection is called الصَاخَّةُ. (A, TA.)

صخب

1. صَخِبَ, (S, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. صَخْبٌ, (S, A, Mṣb, K, TA,) of which صَخِبٌ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA.) *He clamoured; or raised a loud, or vehement, cry,* (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or *he raised much clamour, and confusion of cries or shouts or noises.* (Mṣb.)

3. صَاخَبَهُ, (A, MA,) inf. n. مُصَاخَبَةٌ, (A,) [*He raised a clamour, or confused noise, with him;*] *he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger.* (MA.)

6: see the next paragraph.

8. اصْطَخَبُوا (S, A, TA) and † تصَاخَبُوا (A, K, TA) *They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight.* (K, TA.) A poet says,

إِنَّ الصَّافِرِغَ فِي الغُدْرَانِ تَصْطَخِبُ

[*Verily the frogs make a loud and confused croaking in the pools of water left by the torrents.*] (S.) And one says, سَمِعْتُ أَصْطَخَابَ الطَّيْرِ (A, K) i. e. [*I heard*] *the confused cries, or voices, of the birds.* (K. [See also صَخْبٌ.]) — And [hence,] اصْطَخَبَتْ أَمْوَاجُ الوَادِي † [*The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound.*] (A.)

صَخِبٌ inf. n. of 1: (Mṣb, TA:) [used as a simple subst., its pl. is أَصْخَابٌ:] one says, سَمِعْتُ أَصْخَابَ الطَّيْرِ *I heard the [confused] cries, or voices, of the birds.* (Mṣb. [See also 8.])

صَخِبٌ (A, Mṣb, K) and † صَخَابٌ (S, A, Mṣb, K) and † صَخْبَانٌ (S, Mṣb, K) and † صَخُوبٌ (K) and † صَاخِبٌ (A, Mṣb) are epithets from صَخِبٌ; (S, A, Mṣb, K;) all except the last signifying *One who clamours, or raises confused cries or shouts or noises, vehemently, or much;* (TA;) [the last having a similar, but not intensive, signification, i. e. *clamouring, &c.:*] and the first, though masc., is applied by the poet Usameh El-Hudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance *loud of voice*]); for an epithet of the measure فَعْلٌ applied to a woman (أَمْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَخْبَةٌ and † صَخَابَةٌ (K) and † صَخْبِي (Mṣb) and † صَخُوبٌ (K, TA, in the CK [erroneously] صَخُوبَةٌ) and † صَخْبَةٌ (K:) the pl. of صَخْبَانٌ is † صَخْبَانٌ; (K, K;) [and the pl. of صَخُوبٌ is † صَخُوبٌ, like ضَبْرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as صَخِبٌ بِالنَّارِ جُشِبٌ بِالنَّارِ

[expl. voce جُشِبٌ], meaning *clamorous and contentious.* (TA.) — [Hence,] جَمَارٌ صَخِبٌ الثَّوَابِ *An ass that makes his braying to reciprocate [loudly] in the ducts of his throat;* (K;) *that brays vehemently.* (S in art. شَرِب, q. v.) — And † عُوْدٌ صَخِبٌ الأوتارِ † [*A lute of which the chords send forth loud sounds.*] (A, TA.) — And مَاءٌ مُصْطَخِبٌ † الأدي *Water of which the waves send forth a [loud] sound,* (S, TA,) or *are agitated,* (K,) or *dash together.* (TA.) See also what next follows.

عَيْنٌ صَخْبَةٌ (K, TA,) with the خ quiescent, (TA,) or † صَخْبَةٌ, (so in a copy of the A,) † *A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating.* (A, K, TA.) — And صَخْبَةٌ signifies also *The [kind of bead (حُرْزَةٌ), used for captivating, or fascinating, called] عَطْفَةٌ:* (TA:) or a bead (حُرْزَةٌ) used [as a charm] in [cases of] love and hatred. (K, TA.)

صَخْبَانٌ; and its fem. صَخْبِي; and pl. صَخْبَانٌ: see صَخِبٌ.

صَخْبَةٌ: see صَخِبٌ.

صَخُوبٌ; and its pl. صَخُوبٌ: see صَخِبٌ, in three places.

صَخَابٌ, and its fem., with ة: see صَخِبٌ.

صَاخِبٌ: } see صَخِبٌ.
مُصْطَخِبٌ: }

صخذ

1. صَخَذَ النَّهَارُ, aor. ʿ, (S, L, K,) inf. n. صَخْدٌ (S, L) and صَخْدَانٌ, (L,) *The day was, or became, intensely hot.* (S, L, K.) And صَخَذَ الحَرُّ, inf. n. صَخْدَانٌ, *The heat was, or became, intense;* as also † اصْخَذَ, inf. n. اصْخَاذٌ. (L.) — صَخَذَتْهُ الشَّمْسُ, aor. ʿ, (S, L, K,) inf. n. صَخْدٌ, (S, L,) *The sun smote him, (S, L,) and burned him:* (S, L, K:) or *was, or became, hot upon him.* (L.) And صَخَذَهُ الحَرُّ *The heat pained his brain.* (A.) — صَخَذَ said of the [bird called] صُرْدٌ (S, L, K,) aor. ʿ, inf. n. صَخْدٌ and صَخِيدٌ, (L,) *It cried:* (S, L, K:) and so صَخَذَتْ said of the هَامَةُ [or owl]. (A, L.) — صَخَذَ إِلَيْهِ, (L, K,) aor. ʿ, (L,) inf. n. صَخُوذٌ, *He listened to him, (L, K,) and inclined to him.* (L.)

4. اصْخَذَ *He (a man, TA) entered upon [a time of] heat.* (K.) — Also, (S, L, K,) and † اصْطَخَذَ, (A,) *It (a chameleon) warmed itself with the heat of the sun; bashed in the sun.* (S, A, L, K.) — See also 1.

8: see 4. [And see also مُصْطَخِذٌ, below.]

صَخْدٌ a dial. var. of سُخْدٌ: meaning *Blood and water in the سَائِبَاءَ [or membrane enclosing the foetus in the womb]:* — and i. q. هَلٌّ: [see سُخْدٌ:] — and *Yellowness in the face.* (L.)

صَخْدَانٌ: see what next follows.

يَوْمَ صَخْدَانِ (S, L, K) and صَخْدَانِ (Th, L, K) and صَخْدَانِ (S, L, K [written by Freytag, as from the S, صَخْدَانِ]) and صَخْدَانِ and صَخْدَانِ (L) *A day intensely hot.* (S, L, K.) And لَيْلَةَ صَخْدَانِ *A night intensely hot.* (L.) And هَاجِرَةٌ صَخْدَانِ *A midday intensely hot.* (A.) — [صَخْدَانِ is originally an inf. n. Hence] one says, أَتَيْتُهُ فِي صَخْدَانِ الْحَرِّ *I came to him during the intenseness of the heat:* (L:) and one says also, أَتَيْتُهُ فِي مَصَاحِدِ الْحَرِّ *I came to him in the midday-intensities of the heat;* (TA;) for مَصَاحِدُ is pl. of مَصْحَدَةٌ signifying the *midday-intensity of heat;* (K, TA;) as also صَاحِدَةٌ: (L, TA;) and أَتَيْتُهُ فِي صَيَاخِيدِ الْحَرِّ [meaning the same; or *I came to him during the intensities of the heat*]: (TA:) and رَمَانِي الْحَرِّ بِصَيَاخِيدِهِ وَالْبَرْدُ بِصِنَادِيدِهِ [The heat smote me with its intensities, and the cold with its vehemencies]. (A.)

صَاحِدٌ *Intense heat.* (L.) — See also صَخْدَانِ. — [Also *Crying*, as a صَد and as an owl.] One says هَامِرٌ صَوَاخِدٌ [in which the latter word is pl. of the fem. صَاحِدَةٌ] *Owls hooting.* (A.) — And *Listening*, and *inclining*, to one. (L.) — وَاحِدٌ قَاخِدٌ [the second word here written in the TA and in my MS. copy of the K قَاخِدٌ, but it is said in the TA in art. قَحَد, on the authority of the K, to be correctly with ق,] means صَنِيبٌ (K, TA,) i. e. *Single, or solitary, and weak:* or i. q. ذَاهِيَةٌ [i. e. *very cunning, or very intelligent or sagacious, and crafty:* but this meaning I think improbable]. (TA. [See also art. قَحَد.]

صَيْحَدٌ: see صَخْدَانِ. — Also الصَيْحَدُ (L, K,) or صَيْحَدُ الشَّمْسِ (A,) *The rays (عَيْن) of the sun:* (A, L, K:) so called because of the heat thereof. (L.) One says, ذَابَ صَيْحَدُ الشَّمْسِ [The rays of the sun became intensely hot], (A,) and اسْتَذَابَ الصَيْحَدُ [which means the same]. (L.)

صَاحِدَةٌ: see صَخْدَانِ.

صَيْحَادٌ: see the next paragraph, in two places.

صَخْدَانِ; and its pl. صَيَاخِيدُ: see صَخْدَانِ, in four places. — صَخْرَةٌ صَخْدَانِ *A hard rock which becomes intensely hot when the sun shines fiercely upon it:* (L:) or [simply] *a hard rock;* (S, K;) as also صَيْحَادٌ: (K:) or *a solid, firm, and strong, rock;* and so صَيْحَادٌ: (TA:) or *a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect:* and *a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect:* (L:) or *a rock upon which the pickaxe has no effect:* (A:) pl. as above. (L.)

صَيْحَدُونَ *Hardness* (K, TA) and *strength.* (TA.)

مَصْحَدَةٌ; and its pl.: see صَخْدَانِ.

مُصْطَخِرٌ *A chameleon standing erect, towards*

the sun; [app. on a branch;] as also مُصْطَخِرٌ. (L. [See also 4.]

صخر

2. تَصْخِيرٌ [inf. n. of صَخَّرَ] i, q. تَصْخِيرٌ. (K.)

صَخْرٌ (S, A, Mgb, K, &c.) and صَخْرٌ (S, Mgb, K,) the latter on the authority of Yaqqoob, (S,) thus sometimes pronounced, (Mgb,) *Rocks;* or *great masses of stone:* (S:) or *great masses of hard stone:* (A, K:) and صَخْرَةٌ (S, A, Mgb, K, &c.) and صَخْرَةٌ (S, Mgb, K) [are the ns. un., signifying] *one thereof,* (S, A, K,) or these have a more special signification [as meaning *a rock and a mass of rock*]: (Mgb:) pl. صَخْرٌ (S, A, Mgb, K) and صَخْرَةٌ (A, Sgh, L) and [of صَخْرَةٌ and صَخْرَةٌ] صَخْرَاتٌ. (Mgb, K. [In the latter, صَخْرٌ and صَخْرٌ, as well as صَخْرٌ and صَخْرَاتٌ, are improperly termed pls. of صَخْرَةٌ.] By صَخْرَةٌ in the Kur xxxi. 15 is meant a صَخْرَةٌ that is beneath the ground. (Zj, TA.) And by the صَخْرَةٌ mentioned in a trad. as being of, or from, Paradise is meant the صَخْرَةٌ [or rock] of Jerusalem [in the centre of the building now called "the Dome of the Rock"]. (TA.)

صَخْرٌ; n. un. صَخْرَةٌ: see صَخْرٌ.

صَخْرٌ *A place abounding in rocks, or great masses of hard stone;* as also مُصْخِرٌ. (K.)

صَخِيرٌ *A certain plant.* (K.) [Golius explains this as meaning *Great*, applied to a rock, or mass of stone; and so مُصْخِرٌ; on the authority of J: but neither of these do I find in the S.]

صَخِيرَةٌ: see صَخِيرَةٌ.

صَاخِرٌ *The sound of iron [striking] upon iron.* (K.)

صَاخِرَةٌ *A kind of earthen vessel, (S, A, K,) out of which one drinks.* (A.)

أَصْخَرُ الْوَجْهِ † *A hard-faced man; one having little shame.* (A.)

صَخْرٌ; see صَخْرٌ.

صخر

1. صَخَمَتَهُ الشَّمْسُ *The sun smote, or hurt, or burned, him, or his face.* (K.)

8. اصْطَحَرَ (S, K,) and اصْطَحَرَ (K,) *He stood erect, (S, K, TA,) and El-'Abbás adds, silent, as though he were angry.* (TA.) [See also the part. n., below.]

صَخْمَاءٌ *A [stony tract such as is termed] حَرَّةٌ in which the plain is intermixed with the rugged.* (K.)

مُصْطَخِرٌ part. n. of 8. (S.) Applied to a chameleon, *Standing erect, towards the sun;* [app. on a branch;] as also مُصْطَخِدٌ. (L in art. صَخْد.)

صد

1. صَدَّ عَنْهُ (S, M, K, &c.) aor. † (S, M, A)

and †, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهٌ or the like is understood,] inf. n. صُدُّوهُ (S, M, A, K) and صَدَّ (M,) *He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it;* (S, M, A, Mgb, K;) *he turned away his face from him [or it]:* (Ham p. 89:) and صَدَّهُ also, aor. †, inf. n. صَدَّ, *he forsook him, and turned away his face from him.* (L.) One says, أَرَى فِيكَ صُدُودًا [I see in thee aversion]. (A.) And لَمْ يَصَدَّ عَنْ ذَاكَ [lit. *There is no evading that*], meaning *truly thou didst that.* (Lh, M.) صَدَّ السَّبِيلُ † [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — And صَدَّهُ عَنْهُ (S, M, K, &c.) aor. †, (Mgb,) inf. n. صَدَّ; (S, Mgb, K;) and † اصْدَهُ (S, M, K,) inf. n. اِصْدَادٌ; (TA;) and † صَدَّوهُ; (M;) *He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it:* (S, M, Mgb, K:) *prevented, or hindered, him from doing it:* (S, A, Mgb, K:) or *did so by gentle means:* and so صَدَّهُ. (L in art. صَد.) — صَدَّ, aor. †, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and †, (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدَّ (M,) *He cried out, vociferated, or raised a clamour, (T, S, M, A, K,) مِنْ كَذَا [at, or by reason of, such a thing].* (A.) — And صَدَّ, aor. †, (Lth, M, Mgb,) inf. n. صَدَّ (M,) *He laughed, مِنْ كَذَا [at such a thing]:* (Lth, Mgb:) or *he laughed violently, or immoderately.* (M.)

2. صَدَّوهُ عَنْهُ: see 1. — And صَدَّو (T, TA,) inf. n. تَصَدِيدٌ; for which one says صَدَّى, inf. n. تَصَدِيَةٌ (T, M, K, TA,) changing one of the ds into ي, (T, K, TA,) like as one says قَصَبْتُ أَظْفَارِي, which is originally قَصَصْتُ; (T, TA;) and صَدَّى بِيَدَيْهِ; (TA in art. صَدَّى;) *He clapped with his hands;* (T, M, K;) because, in the action of clapping the hands together, the صَد, i. e. "face," of one hand fronts that of the other; or, accord. to Abou-Ja'far Er-Rustamee, the تَصَدِيَةٌ is from صَدَّى meaning "a sound" [or "an echo"]; but the former derivation is the more probable: (TA:) [see art. صَدَّى:] also *he raised his voice, or called out, or cried out.* (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً *And their prayer at the House [of God] is nought but whistling, and clapping with the hands:* (M, TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) — See also 4.

3. صَادَهُ وَضَادَهُ [He treated him with aversion and opposition]. (A.)

4. اصْدَهُ عَنْهُ: see 1. — اصْدٌ said of a wound, (S, M, Mgb, K,) inf. n. اِصْدَادٌ; (TA;) as also

of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. **حَلَا**. — And, aor. as above, said of an owl, *He uttered a cry or cries.* (Sh, TA. [See also art. **صَدُو**].)

2: see the preceding paragraph.

5. **تَصَدَّاهُ** (K, TA) as also **تَصَدَّعَ لَهُ** (TA), i. q. **تَصَدَّى لَهُ** (K, TA), which is the original, meaning [i. e. *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.*] (TA.)

8. **أَصْدَأُ**: see 1, first sentence.

أَصْدَأُ inf. n. of **صَدَّى** [q. v.]. (S, M.) — Also [a subst.] signifying *The rust of iron*, (S, M, TA) and of copper and the like. (Har p. 481. [But there erroneously written **صَدَاءُ**].) — Also *A man slender in body*; (K, TA;) *light, or active, therein*: its **أ** is said to be substituted for **ع**. (TA. [See **صَدَعُ**; and see also **صَدَّى**].)

صَدَّى [part. n. of **صَدَّى**, q. v.]. — One says, **بَدِي مِنَ الْحَدِيدِ صَدَّى** *My hand is disagreeable in smell [from the rust of iron]*. (S.) — And **هُوَ صَاغِرٌ صَدَّى** † *He is one to whom disgrace, or shame, and baseness, or meanness, attach.* (S, K.) — See also **أَصْدَأُ**.

صَدَاءُ (S, M, K) in a horse, (S, K) and in a goat, or kid, (S) *A sorrel colour (شَقْرَةٌ) inclining to blackness*, (M, K, TA) *the latter predominating*: (TA:) or *blackness intermixed, or tinged over, with redness* [app. like the rust of iron]. (S.)

أَصْدَأُ (S, M, K) applied to a horse, (K, TA) or to a kid, (TA) *Of a sorrel colour (i. e. of the colour termed شَقْرَةٌ) inclining to blackness*, (M, K, TA) *the latter predominating*: (TA:) or, applied to a horse, and to a goat, or kid, (S) or applied to a kid, (K) *of a black colour intermixed, or tinged over, with redness* [app. like the rust of iron]: (S, K:) fem. **صَدَاءُ** (S, M, K) and **صَدَّىة**.

(M, L, TA.) And **كُمَيْتٌ أَصْدَأُ** [A bay, or dark bay, or brown, horse,] *tinged over with dinginess.* (S.) — Also *Rusty, or rusted*; applied to iron and the like. (M.) — And [hence] **كُتَيْبَةٌ صَدَاءُ**, (M, and so in copies of the K) or **صَدَائِي**, (K accord. to the TA) and the former also, (TA) [A body of troops having their arms or armour] *overspread with the rust of iron.* (M, K.) — And **صَدَاءُ** A land (أَرْضٌ) *of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones.* (Sh, L.)

صَدَحَ

1. **صَدَحَ**, (S, A, K, &c.) aor. **صَدَحَ**, (K) inf. n. **صَدْحٌ** (S, K, &c.) and **صَدَّاحٌ**, (K) in a verse of Wejeehah Bint-Ows Ed-Dabbeeyeh (**صَدَّاحٌ**, Ham p. 617,) *He cried, or raised a loud cry*; (S, A;) or *raised his voice vehemently*; (Lth, T;) said of

a cock [i. e. *he crowed, or crowed loudly or vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked, or croaked loudly or vehemently*]: (Lth, T, S:) said of an ass, *he brayed loudly*: (L:) said of a bird, and † of a man, *he raised his voice in singing* (L, K) or *otherwise*; *cried out vehemently and sharply*; or *uttered a vehement and sharp voice.* (L.)

صَدْحَةٌ (S, L, K) and **صَدْحَةٌ** and **صَدْحَةٌ** (L, K) *A kind of bead (حُرْزَةٌ) used for the purpose of captivating, or fascinating*: (K:) or *with which men are captivated, or fascinated*: (S:) or *with which women captivate, or fascinate, men*: (Lh:) or *with which men are conciliated.* (L.)

صَدْحَةٌ: } see the next preceding paragraph.
صَدْحَةٌ: }

صَدْوُوحٌ *Having a loud cry or voice*; as also **صَدَّاحٌ**; both applied to a cock [meaning *loud-crowling*]; (A;) [and to a crow as meaning *loud-croaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so **صَيِّحٌ** applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loud-braying, for*] **صَيِّحٌ** was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or **صَدْوُوحٌ** (L, K) and **صَدَّاحٌ** (L) and **صَيِّحٌ** and **صَيِّحٌ** and **صَيِّحٌ** (L, K) signify *that raises his voice much in singing or otherwise*; (L;) [app. thus applied to a bird, and † to a man; (see 1;)] or *that cries out vehemently, or much*; or *has a loud, or strong, voice*; (L, K;) and so **صَيِّحِيٌّ**. (Ham p. 558.) [Hence,] **قَيْنَةٌ صَادِحَةٌ** † [A loud-voiced female singer]. (A, TA.) And **حَادٍ صَيِّحٌ** † [A loud-voiced man urging camels by his singing]. (A, TA.) And **مَزْهَرٌ صَدَّاحٌ** † [A loud-sounding lute]. (S, A.)

صَدَّاحٌ: see the next preceding paragraph, in three places.

صَادِحَةٌ: see **صَدْوُوحٌ**.

صَيِّحٌ: see **صَدْوُوحٌ**, in three places.

صَيِّحِيٌّ: } see **صَدْوُوحٌ**.
صَيِّحٌ: }

الأَصْدَحُ *The lion*: (K:) so called because of his roaring. (TA.)

مِصْدَحٌ: see **صَدْوُوحٌ**.

صَدَرَ

1. **صَدَرَ**, (S, M, A, Mjb, K) aor. **صَدَرَ**, (S, M, Mjb, K) and **صَدَرَ**, (K) inf. n. **صَدْرٌ** (S, M, A, Mjb, K) and **صَدْرٌ** (A, TA) and **مُصَدِّرٌ** (M, K) and **مُزْدِرٌ** because of the similarity [of the letters **ص** and **ز**], (M,) *He returned, went back*; (S, M, A, Mjb, K;) and *went, or turned, away*; (Mjb;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or

a place, (Mjb,) and † any affair. (Lth.) — Hence, **صَدَرَ الْقَوْلُ**, aor. **صَدَرَ**, inf. n. **صَدْرٌ**, † [The saying issued, proceeded, or emanated, from him.] (Mjb.) [And **صَدَرَ عَنْهُ الْفِعْلُ**, with the same aor. and inf. n., † *The action proceeded from him.*] — And **صَدَرَ إِلَيْهِ** *He went to it*; namely, a place: (TA:) *he came to it.* (Kull. p. 228.) — **صَدَّرَهُ**: see 4. — Also, (M, K,) aor. **صَدَّرَ**, (M,) *He hit, struck, or hurt, his صدر* [i. e. *breast*]. (M, K.) You say, **ضَرَبْتُهُ فَصَدَّرْتُهُ** *I struck him and hit his breast.* (A.) — And **صَدَّرَ** *He had a complaint of the صدر* [or chest]. (M, K.) [See its part. n., below.]

2. **صَدَّرَهُ**: see 4. — **صَدَّرَ بَعِيرَهُ**, (K) inf. n. **تَصَدِيرٌ**, (TA) *He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast*: (K, TA:) or, accord. to Lth, (L,) one says, **صَدَّرَ عَنْ بَعِيرِهِ**, (M, L,) and the meaning is, *he tied a cord from the تَصَدِيرِ [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the تَصَدِيرِ in its place, when it had become loose in consequence of the animal's having become lank in the belly*: the cord above mentioned is called **صَدْرٌ عَلَى الْبَعِيرِ** [q. v.]. (Lth, L.) — And **صَدَّرَ عَلَى الْبَعِيرِ** [app. *He put the breast-girth upon the camel*]: from **التَّصَدِيرِ**, i. e. “the girth” [thus called].

(MA.) — **صَدَّرَ** *His (a horse's) breast became wetted with sweat.* (S.) See 5. — **صَدَّرَهُ**, (TA) or **صَدَّرَهُ فِي الْمَجْلِسِ**, (S) † *He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place.* (TA.) And **صَدَّرَ** *He was advanced, or promoted.* (A.) — **صَدَّرَ كِتَابَهُ**, (S, K) inf. n. as above, (K) † *He put to his book, or writing, a صدر*, (S, K, TA) i. e. a title, or a commencement. (TA.) And **صَدَّرَ كِتَابَهُ بِكَذَا** † [He commenced his book, or writing, with such a thing]. (A.) — See also 5, where it is expl. as intrans., in two places.

3. **مُصَادِرَةٌ** signifies *The returning, or going back, [app. with another, from water, &c.]* (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; **صَادَرَهُ** app. signifying primarily *He returned, or went back, with him from water &c.* — Ibr D thinks that it signifies also † *He vied, or contended, with him for precedence, or priority.*] — Also † *The exacting a fine or the like [app. from another: or the suing, or prosecuting, another, for a debt &c.]*. (KL.) You say, **صَادَرَهُ عَلَى كَذَا مِنَ الْمَالِ**, (S, K, TA) † *He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property.* (K, TA.) — And **صَادَرْتَهُ وَكَذَا** † *I released him from my reckoning with him on such and such terms agreed upon by both.* (TA in art. **فَرَّقَ**.) And **صَادَرَهُ عَلَى مَالٍ يُؤَدِّيهِ** † *He (an agent) was released from being reckoned with (فُورِقَ) on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts.* (TA in the present art.)

4. اصدروه (S, M, A, Mṣb, K,) and صدره (M, K,) and صدره (K,) He caused him to return; sent him, or brought him, back, (S, M, A, Mṣb, K,) or away; (Mṣb); from (عن) water, and a country [or place], (S,) and † any affair. (Lth.) You say, اصدرتنا وكاننا We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water. (TA.) And اصدروه واصدروه He brought it and he took it away. (Har p. 361.) — [Hence,] اورد واصدر He began and completed. (TA.) You say, اورد امرا اصدره اذا اورد امرا اصدره When he begins a thing, or an affair, he completes it. (A.) And فلان يورد ولا يصدر Such a one begins and does not complete. (A.) — And اصدر القول † [He issued forth the saying; made it to issue, proceed, or emanate, عنه from him]. (Mṣb. [See 1.]) [And اصدر عنه الفعل † He, or it, made the action to proceed from him.]

5. تصدر He (a man, TA) erected his chest in sitting. (M, K.) — † He (a horse) outreached the other horses with his chest; (M, K, TA;) as also تصدى (S, M, MA, K,) inf. n. تصدير: the latter verb is afterwards expl. in the K as meaning بروز برأيه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

- كانه بعد ما صدرن من عرق
- سيد تظنر جنح الليل مبلول

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is صدرن meaning their breasts were wetted [من عرق] by reason of sweat: the former reading, however is the better. (S.) — Also † He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, K, TA.) And He became advanced, or promoted. (A.) تصدر † [He became advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.)

6. تصادروا [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) — And one says, تصادروا على ما شأوا † [app. meaning They released one another from being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

صدر Anything that fronts, or faces, one. (M, K.) — And hence, (M,) The صدر [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Mṣb, K,) and of other than man: (Mṣb:) of the masc. gender: (Lh, S, M, K:) pl. صدور (S, M, Mṣb,) the only pl. form. (M.) [See also صدره.] As to the saying of the poet, (S, M,) El-Aṣṣhà, (S,)

- وتشرق بالقول الذي قد أذغته
- كَمَا شَرِقَتْ صَدْرُ الْقَنَاةِ مِنَ الدَّمِ

[And thou becomest, or wilt become, red by reason

of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, M,) he has made صدر fem. because the صدر of the قنّاة is a part of the قنّاة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قنّاة; and if you will, you may say that the صدر of a قنّاة is قنّاة. (M.) [Hence,] بنات الصدر † The spaces between the bones of the breast. (M, TA.) [And also] † Anxieties. (T in art. بني.) And ذات الصدور † What is in the minds. (Ksh and Bq and Jel in iii. 115, &c.) And ضاق صدره † His bosom, or mind, became strait, or contracted. (Mṣb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شرح بالفتح صدرًا † He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases شرح الله صدره للإسلام and انشرح ليقبول الخبر expl. in art. شرح.] And أوسع صدره † His bosom became dilated or enlarged [with joy]. (S in art. شرح.) And أوسع الصدر and رحيب الصدر † Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And ضيق الصدر † Having the bosom, or mind, strait, or contracted.] And رجل بعيد الصدر † A man who is not to be turned, or bent, or inclined. (M.) In the saying هل يستطيع من به صدر إلا أن ينفث [meaning Is he who has the disease of the chest (داء الصدر) able to do without spitting?], if it be correct, the prefixed noun [داء] is suppressed. (Mgh.) صدر الدجاجة, as said by Freytag, is the name of † The star γ of Cygnus. — Also † The upper, or uppermost, part of the front of anything. (M, K.) [Hence,] صدر الوادي † The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صدائر, which is pl. of صدارة (K,) or صدارة (as in a copy of the M,) or صدارة (as in the L,) or of صديرة. (M, L, K.) And صدر المجلس † The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Mṣb.) — [† The fore part of anything. † The prom, or fore part, of a ship.] † The fore part of the foot, between the toes and the [protuberant part called the] حنّارة. (M.) † The fore part of the sandal, before the [hole through which is put the thong called the شراك, i. e. the hole called the] مخرت. (M.) † The part of the arrow that is above the middle, as far as the مرائش: (so in a copy of the A: [an evident mistranscription for رأس, i. e. head:]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Mṣb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Mṣb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يوم كصدر الرّوح [lit. † A day like the fore part of the spear] means † a day

of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † The first, first part, or commencement, of anything; (S, M, K;) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and † of an affair. (A. [See an ex. voce عجز.] † The title of a book or writing: and the first part, or commencement, thereof. (TA.) [† The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عجز.) [And † The first verse of a قصيدة.] — صدر الطريق † The wide, or widening, part of the road. (Mṣb.) — صدر القوم † The head, or chief, of the people, or party; as also المصدّر. (TA.) And hence, صدر الصدور † [The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the former;] he who performs the onerous duties of the king, or of the state. (TA.) — And † A part, or portion, of a thing. (S, K.)

صدر a subst. signifying Return, (S, M, Mṣb, K,) from (عن) water, (S, M,) and a country, (S,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طواف الصدر (K, TA, in the CK الصدر,) i. e. The compassing of the Kaṣbeh on the occasion of the return of the pilgrims from 'Arafāt. (TA.) [Hence also,] الصدر The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تركته على مثل ليلة الصدر I left him as in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, † possessing nothing. (M.) — Also quasi-pl. n. of صدر, q. v. (M, K.)

صدره The صدر [or breast] (M, K) of a man [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.) — Hence, (S,) A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short درع: and the dim., صديرة, is applied to a short shirt which is worn next the body. (TA.) [In the present day, صديري, which is a corruption of the dim., is applied to A kind of waistcoat; a short vest without sleeves: and its pl. is صديريات.] See also the next paragraph.

صدار A certain garment, of which the head, or upper part, is like the مقنعة, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صدر of wool: (Az:) or i. q. صدرة [q. v.] and مجول and أصدّة (IAḡr:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a درع worn next the breast: (Aḡr:) or i. q. إنب [q. v.]. (T in art.

a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — † A horse that out-reaches others (IAqr, M, A, K) with his breast: (TA:) IAqr does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدَّرٌ, as is shown by a verse cited above: see 5.] — † An arrow thick in the part called the صدر. (M, A, K.) — And المَصَدَّرُ is a name applied to † The first of the arrows termed خُفْلٌ, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called المَيْسِرُ]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّفِيحُ and النَّبِيحُ.]])

مَصْدُورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Mshb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied,

لَا بَدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعَلَ

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثُ.]) — It is also often used as meaning † Grieved, afflicted, or vexed. (TA in art. نَفَثُ.)

صدع

1. صَدَعَهُ, (S, Mshb, K,) aor. ʿ, (Mshb, K,) inf. n. صَدَعٌ, (S, Mshb, K,*) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدَعٌ below;)] or so generally; syn. شَقَّه; (S, Mshb, K;) as also صَدَعَهُ, [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصَدَّعٌ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — [Hence,] one says, صَدَعَهُ الرِّدَاءَ [He slit it, or rent it, as with the slitting, or rending, of the garment called رِدَاءٌ]. (TA.) — And صَدَعَهُ الْفَلَاةَ † He traversed, or crossed, the desert; [as though he clave it;] (S, Mshb, K, TA;) and in like manner, صَدَعَهُ النَّهْرَ the river. (TA.) And هَذَا الطَّرِيقُ يَصْدَعُ فِي هَذَا أَرْضٍ كَذَا وَكَذَا † [This road extends through such and such a land]. (TA.) And صَدَعَهُ اللَّيْلُ inf. n. as above, † He journeyed during [or through] the night. (IKtt, TA.) — صَدَعٌ also signifies The act of separating, or dispersing, or scattering; (Mshb;) and so تَصَدَّعٌ; (S, O;) syn. تَفَرَّقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Mshb.) One says, صَدَعَهُ الشَّيْءُ He, or it, separated, or dispersed, or scattered, the thing. (TA.) And صَدَعَتِ الْقَوْمَ inf. n. صَدَعٌ, † I separated, or dispersed, or scattered, the people, or party. (Mshb.) And صَدَعْتَهُمُ التَّوْبُ means [in like manner] فَرَّقْتَهُمُ [i. e. † The place that was the object of the journey separated them from their homes &c.]; and so صَدَعْتَهُمُ; whence التَّصَدَّاعُ [as an inf. n., like التَّصَدِّيعُ]. (TA.) And صَدَعْتُ الْغَنَمَ صَدْعَيْنِ † I separated, or divided, the sheep, or the goats, into two flocks or herds,

(S, TA.) — [And hence,] صَدَعْتُ الشَّيْءَ † I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse cited in art. فَيَضُ, conj. 4. (S.) — And صَدَعَهُ بِالْحَقِّ † He spoke the truth openly, or aloud, (S, Mshb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And صَدَعَهُ بِالْأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) † He made known the affair, or case, by speaking of it. (K, TA.) — فَاصْدَعْ بِمَا تُؤْمَرُ, in the Kur [xv. 94], means † Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (به being understood after تَأْمُرُ), i. e.,] with the declaration of the unity [of God]: (IAqr, O, Mshb, K:) or † distinguish thou therewith between the truth and falsehood: (AO, O, Mshb, K:) or † dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or † reveal thou, or make manifest, (Fr, Zj, S, Mshb, K, TA,) that with which thou art charged, (Zj, Mshb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْرُ: (TA:) or † utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from الصَّدِيعُ meaning “the daybreak;” ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or † order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and † decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or † direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — صَدَعَهُ فَلَانًا signifies † He directed his course to such a one because of his generosity. (Th, O, K, TA.) — صَدَعَهُ بِالْأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) also signifies † He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — And صَدَعْتُ إِلَى الشَّيْءِ, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صَدُوعٌ, † I inclined to the thing. (AZ, S, K,*) — And صَدَعَهُ عَنْهُ † He, or it, turned him away from him, or it. (K.) One says, مَا صَدَعَكَ عَنْ هَذَا الْأَمْرِ † What turned thee away from this affair? (S, O, TA:) and some say, مَا صَدَعَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادِعٌ, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of صَدَعٌ: namely, “Immisit,” followed by an accus. and فِي; taken by inference from the Ham p. 196, l. 12 from the bottom: and “Rupit, perdidit;” from Reiske's additions to Golius: but both of these require consideration.]

— [صدعه also signifies † It affected him with headache; as though it made his head to split.] One says, صَدَعَنِي أُزْبُ الرِّحَى † [The sounding of the mill-stone affected me with headache]. (A and TA in art. از.) And صَدَعَهُ, inf. n. تَصَدَّعٌ, † He (a man, S) was, or became, affected with صداع [or headache]; (S, O, K; [see the Kur lvi. 19;]) and صَدَعٌ [without tesheed], pass. part. n. مَصْدُوعٌ, is allowable in poetry. (O, K.)

5. تَصَدَّعَ, of which اِصْدَاعٌ is a var.: (O, K:) see 7, in four places. — Also It became separated, or dispersed, or scattered. (K.) One says, تَصَدَّعَ الْقَوْمُ † The people, or party, became separated, or dispersed, or scattered. (S, Mshb, TA.) And تَصَدَّعُوا عَنِّي † They became separated, &c., from me. (TA.) يُؤَمِّدُ يَصْدَعُونَ, in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تَصَدَّعَ السَّحَابُ † The clouds became [scattered, or] dissundered. (TA.) And تَصَدَّعَتِ الْأَرْضُ بِفُلَانٍ † Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) — تَصَدَّعَ لَهُ: see تَصَدَّأَ, in art. صَدَأَ.

7. انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. انشق: (S, Mshb, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also تَصَدَّعَ [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَتَفَلَّقْ [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. قَبَضُ.) And تَصَدَّعَ الثَّوْبُ The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. انصاح. (Mshb in art. صيغ.) And انصدعت الأرض بالنبات The earth clave with, or became cloven by, the plants, or herbage; as also تَصَدَّعَتِ. (TA.) And انصدع الصبح † The dawn broke; like انفجر, and انفلق, and انفتق. (TA.)

صدع [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صُدُوعٌ. (TA.) Hassán says, satirizing El-Háarith Ibn-'Owf El-Murree,

• وَأَمَانَةُ الْمُرِّيِّ حَيْثُ لَقِيْتَهُ
• مِثْلُ الرَّجَاجَةِ صَدْعًا لَمْ يُجْبَرِ

[And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like **خَلَقُ** in the sense of **مَخْلُوقٌ**, &c. (O, TA.) — And The plants of the earth; (K;) because they cleave it: (TA:) [i. e.] the plants from over which the earth cleaves: so in the phrase **وَالْأَرْضُ ذَاتِ الصَّدْعِ**, in the *Kur* lxxxvi. 12: (Bd:) or this phrase means *And the earth which is cloven by the plants* (Th, Bd, TA) and by the springs. (Bd.) — And i. q. **إِنْبُ**: (TA:) you say, **إِنْبُ عَلَيْهِمُ النَّاسُ** (K, TA,) and **إِنْبُ وَاحِدٌ** [or **أَنبُ وَاحِدٌ**], (TA.) *The people are one company combined in hostility against them*: (K, TA:) and in like manner **وَاحِدٌ وَعَلٌ** and **وَاحِدٌ وَغَلٌ**: so says AZ. (TA.) — And A man *light of flesh*; and so **صَدْعٌ**, (S, K,) sometimes: (S:) or of *middling stature, light of flesh*: (Ks, TA:) like the mountain-goat thus termed. (TA.) — See also **صَدْعٌ**.

صَدْعٌ The half of a thing that is cloven, or split, or slit, in halves. (K, TA.) [See also **صَدْعَةٌ**.] You say, **صَدَعْتُ الشَّيْءَ صَدْعَيْنِ**, *He clave, or split, or slit, the thing in halves*. (TA.) — And **صَدْعٌ** A company of men. (Ibn-'Abbád, O, K.) — And **صَدْعَةٌ** A woman who makes a division in the state of a people and does not repair it. (Ibn-'Abbád, O, TA.)

صَدْعٌ and **صَدْعٌ**, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two*: (S:) or *youthful and strong*: [see also **صَدِيعٌ**:] or [in the CK "and"] the former word signifies a thing of any sort *between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small*. (K.) — For the former word as applied to a man: see **صَدْعٌ**. — Also, thus applied *Penetrating, sharp, or effective, in his affair*. (TA.) — [It is said that] **صَدْعٌ** signifies also The **صَدَأُ** [i. e. *rust*] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means "the bishop"], being asked by 'Omar respecting the *Khaleefehs*, designated [him who was afterwards] the fourth of them [Alee] as **صَدْعٌ مِنْ حَدِيدٍ**, meaning [lit.] thereby *A mountain-goat of iron*; using it as a hyperbolic appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is **صَدَأٌ حَدِيدٌ** [which may be rendered, "light or active in body" (a meaning assigned to **صَدَأٌ** and **صَدْعٌ**, the latter of which is said to be in this sense the original), and "sharp"]; or **صَدَأٌ حَدِيدٌ** [i. e. "rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by A_s to be most probably correct. (O, TA.)

صَدْعَةٌ The half of a thing that is cloven, split, or slit, in halves; as also **صَدِيعٌ**. (K.) [See also **صَدْعٌ**.] — And **صَدْعٌ** [herd such as is

termed] **صِرْمَةٌ** of camels; (S, O, K;) and so **صَدِيعٌ**: (S, O, K:*) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And **صَدِيعٌ** A separate flock, or herd, of sheep or goats; as also **صَدِيعٌ**: (S, O, K:) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and **صَدِيعٌ** signifies also a herd of oxen [probably meaning wild oxen]. (O, TA.) — One says also, **عَلَيْهِ صَدْعَةٌ مِنْ مَالٍ** i. e. [On him lies a debt of] a small amount of property. (TA.)

صَدْعَاتٌ † [Divisions in opinion &c.]. One says, **بَيْنَهُمْ صَدْعَاتٌ فِي الرَّأْيِ وَالنُّهَى** † *Between them is division [in opinion and affection; or rather between them are divisions &c.]*. (O, K, TA.) And **صَدْعَاتٌ مِنَ الصَّدْعَاتِ** † [Repair ye the divisions that are among you;] i. e. *become ye in a state of unity*. (O, TA.) And **إِنْتَهَرُوا عَلَى مَا فِيكُمْ مِنَ الصَّدْعَاتِ** † [Verily they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, **إِنْتَهَرُوا عَلَى مَا تَرَى** † *Verily they, notwithstanding what thou seest of their disunion, are generous*: but I think it most probable that **صَدَاعَتِهِمْ** is a mistranscription for **صَدْعَاتِهِمْ**.] — [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

صَدَاعٌ † Headache: (S, O, M_sb, K:) Er-Rághib says that it is *like a splitting in the head by reason of pain*; and is a metaphorical term. (TA.)

صَدِيعٌ Either half of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and a thing [i. e. accord. to the copies of the K, but I think that the right reading is **شَيْءٌ** i. e. "of a thing;"] that is cloven, or split, or slit, in halves: pl. **صَدْعٌ**. (K.) See also **صَدْعَةٌ**, first sentence. It is also said to signify *A [garment of the kind called] رَدَاءٌ, that is slit in halves*. (TA.) And **صَدِيعٌ** A new patch in an old and worn-out garment. (O, K.) And **صَدِيعٌ** A garment much rent. (TA.) And **صَدِيعٌ** A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears: so says *Kásim Ibn-Thábit*. (TA.) And **صَدِيعٌ** A garment that is worn beneath the coat of mail. (O, K.) And **صَدِيعٌ** A shirt [of a middling size] between two shirts, neither large nor small. (TA.) — See also **صَدْعَةٌ**, second and third sentences, in three places. — Accord. to Ibn-'Abbád, (O,) applied to a mountain-goat, it signifies *Youthful*; and (some say, O) *of middling size*; syn. **مَرْبُوعٌ** like **صَدْعٌ** [q. v.]. (TA.) — Also † **صَدِيعٌ**: (S, O, K:) because it cleaves the night. (O.) — And **صَدِيعٌ** Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (**تَصَدِّعُ**, lit. "cleave,") that thin skin from the clear milk. (O.)

صَدَاعَةٌ: see a saying mentioned above, voce **صَدْعَاتٌ**.

صَادِعٌ [act. part. n. of **صَدَعٌ**; *Cleaving, splitting, &c.*] — [Hence,] applied to a valley, (O, K,) and a road, or way, (**سَبِيلٌ**, O, TA, in the K erroneously written **سَيْلٌ** [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, **حَبْلٌ** is put for **جَبَلٌ**,]) † *Extending far along the earth*. (O, K, TA.) — And, applied to the daybreak, † *Shining, or bright*; syn. **مُشْرِقٌ**. (IDrd, O, K.) — Also † *One who decides, or judges, between, or among, a people, or party*. (TA.) — A poet (قيس بن ذريح) says,

فَلَمَّا بَدَا مِنْهَا الْفِرَاقُ كَمَا بَدَا
بَطْنُهَا الصَّافَا الصَّلْدِ الشَّقُوقِ الصَّوَادِعِ

[i. e. *And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock*]: it may be that **صَدْعٌ** is syn. with **تَصَدُّعٌ** in some dial. [and that **صَوَادِعٌ** is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving*. (TA.)

صَادِعٌ † *هو أَصْدَعُهُمُ بِالصَّوَابِ فِي أَسْرَعِ جَوَابٍ* † *He is the most effective of them in deciding rightly in a most quick answer*. (TA.)

مَصْدَعٌ † *A smooth, or plain, road, in a rugged tract of ground*: pl. **مَصَادِعٌ**. (IDrd, O, K, TA.)

مِصْدَعٌ A [sort of arrow-head, or arrow, such as is termed] **مِشْقَصٌ** [q. v.]: pl. **مِصَادِعٌ**. (IDrd, O, K.) Hence the quiver is called **حَابِيَةُ الْمِصَادِعِ** [The concealer, or guarder, of the **مِصَادِعِ**]. (TA.)

مِصْدَعٌ † *A guide going his way* [app. with energy]. (TA.) — And **مِصْدَعٌ** † *An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech*. (TA.)

مِصْدُوعٌ: see 2, last sentence.

صدغ

1. **صَدَغْتُ**, (A'Obeyd, S, O, K,*) aor. **عَدَّ**, (K,) inf. n. **صَدَغٌ**, (TK,) [may be rendered *I walked, or went along, cheek by jole with him*; lit.] *I had my **صَدَغٌ** [or temple] over against his (another man's) in walking, or going along*. (A'Obeyd, S, O, K,*) [See also 3. Accord. to Golius, it means also *I overtook him, and joined myself to him by his side*: but for this explanation he names no authority.] — And **صَدَغُهُ**, aor. as above [and probably **عَدَّ** also, like that of **وَمَعَهُ**], and inf. n. as above, *He struck his **صَدَغٌ** [or temple]*. (TA.) — And **صَدِغٌ**, like **عَنِ**, inf. n. as above, *He had a complaint of his **صَدَغٌ** [or temple]*. (TA.) — **صَدَغَهُ عَنِ الْأَمْرِ** *He turned him away, or back, from the affair*. (K.) [And so, accord. to Freytag, as from the S, on the authority of A_s, **اصدغه**: but he has app. taken this from a mistranscription in a copy of the S.] One says, **مَا صَدَغَكَ عَنِ الْأَمْرِ** *What turned thee away, or back, from*

this affair? (Aḡ, Ṣ, O:) and **صَدَعَكَ** also: (Ṣ and O in art. **صدع**;) but the former is the better. (O in that art.) And **اتَّبَعَ فَلَانَ بَعِيرَهُ فَمَا صَدَعَهُ** i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (Aḡ, Ṣ, O.) And Selemeh is related to have said, **اشْتَرَيْتُ سَيَّوْرًا فَلَمْ يَصْدَعْهُنَّ** [I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) — One says also, **فَلَانَ مَا يَصْدَعُ تَمَلَّةٌ** Such a one does not kill an ant; (Ṣ, Ḳ;*) by reason of his weakness. (Ṣ.) — And **صَدَعَهُ**, inf. n. as above, *He straightened his, or its, صدغ*, i. e. *crookedness, and bending, or inclining.* (TA.) — **صَدَعُ إِلَى الشَّيْءِ**, inf. n. **صَدَّوْعٌ**, *He inclined to the thing.* (TA.) And **صَدَعُ عَنْ طَرِيقِهِ** *He declined from his way, or road.* (TA.) — **صَدَعُ**, aor. ٤, (Ṣ, O, Ḳ,) inf. n. **صَدَاعَةٌ**, (Ṣ, O,) *He (a man, Ṣ, O) was, or became, weak.* (Ṣ, O, Ḳ.) [See its part. n. **صَدِيعٌ**.]

3. **صَادَعَهُ** i. q. **دَارَاهُ** [He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: or **عَارَضَهُ فِي الْمَشْيِ** [he went along over against him]: (Ḳ:*) Ibn-'Abbād says that **صَادَعَتِ الرَّجُلَ** means **دَارَيْتَهُ**: and he adds, **وَهِيَ الْمُعَارَضَةُ فِي الْمَشْيِ**: (O: [but the right reading seems to be **أَوْهِي**]:) accord. to the A, one says, **صَادَعْتُهُ فِي الْمَشْيِ صَدَّغِي لَصَدَّغِهِ** [I walked, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.]

صَدَّغٌ [The temple; i. e.] the part between the eye and the ear; (Ṣ, O, Ḳ;) the part between the outer angle of the eye and the root (أصل) of the ear; (A, Mḡb;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the **لحمة** [app. a mistranscription for **لحى** i. e. jaw, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part beneath the **قَرْنٌ** [which is the temporal ridge]; (TA;) each of what are termed the **صَدَّغَانِ**: (AZ, A, TA:) ISd mentions also **صَدَّغٌ**, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said **صَدَّغٌ**, with **س**: Ḳṭr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change **س** into **ص** [or use these two letters indiscriminately] when followed by any of the letters **ط** and **ق** and **غ** and **خ**, whether the latter be second or third or fourth; saying **صِرَاطٌ** and **صَيْقَلٌ** and **صَيْقَلٌ** and **بَصِطَةٌ** and **بَصِطَةٌ**, and **صِرَاطٌ**, &c.: (Ṣ, O:) the pl. is **أَصْدَاغٌ** (Ṣ, O, Mḡb, TA, [in all except the Mḡb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also **أَصْدُغٌ** [which is probably used only as a pl. of pauc.]. (TA.) — And †The hair that hangs down upon the place above-mentioned. (Ṣ, O, Mḡb, Ḳ.) One says **صَدَّغٌ**

مَعْقَرَبٌ † [A curled lock of hair hanging down upon the temple]. (Ṣ, O, TA.)

صَدَّغٌ Crookedness, and bending, or inclining. (TA. [See 1, near the end.])

صَدَّغٌ: see **صَدَّغٌ**.

صِدَاغٌ A mark made with a hot iron upon the **صَدَّغٌ** [or temple, of a camel], (Ṣ, O, Ḳ, TA,) or, as in the A, upon the even part of the **صَدَّغٌ**, lengthwise. (TA.)

صَدِيعٌ an epithet applied to a child (Ṣ, Ḳ) *In the stage extending to his completion of seven days: (Ṣ:*) or that is seven days old: (Mḡb, O, Ḳ:*) because his temple becomes firm (يَسْتَدُّ صَدَّغَهُ) only to this period, (so in the O, [and the like is said in the Mḡb,]) or because his temples are not bound (لَا يَسْتَدُّ صَدَّغَاهُ) save for seven days: (so in the TA:) or it may be an instance of **فَعِيلٌ** in the sense of **مَفْعُولٌ** from **صَدَّغَهُ عَنِ الشَّيْءِ** meaning "he turned him away, or back, from the thing." (O.) — And [hence, perhaps,] *Weak.* (Ṣ, O, Ḳ.)*

الْأَصْدَغَانِ [The two temporal arteries;] two veins beneath the **صَدَّغَانِ** [or two temples], (O, Ḳ,) which, as is said by Aḡ, are always pulsing, in everyone in the world: a word having no sing., like as they say of **الْمِنْدَوَانِ**. (O.)

مِصْدَغٌ: see what next follows.

مِصْدَعَةٌ A pillow, or cushion; (Ṣ, O, Ḳ;) because placed beneath the **صَدَّغٌ** [or temple]; also pronounced **مِصْدَعَةٌ**; and sometimes they said **مِزْدَعَةٌ**; (Ṣ, O;) and **مِصْدَعٌ** and **مِصْدَعٌ** and **مِزْدَعٌ** signify the same. (TA in art. **صدغ**.)

مِصْدَعٌ, and its fem.: see what follows.

مِصْدَوْعٌ, A camel marked with the mark termed **صِدَاغٌ**; as also **مِصْدَعٌ**: (Ḳ, TA:) or the former is applied in this sense to a camel, and **مِصْدَعَةٌ** in like manner to camels. (ISH, O, TA.)

صدف

1. **صَدَفَ عَنِّي**, (Ṣ, O,) or **عَنَّهُ**, (Mḡb, Ḳ,) aor. ٤, (O, Ḳ,) *He turned away from, avoided, shunned, and left, (Ṣ, O, Mḡb, Ḳ,) me, (Ṣ, O,) or him, or it; (Mḡb, Ḳ;) so the verb signifies in the Ḳur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so **تَصَدَّفَ عَنَّهُ** †: (O, Ḳ:*) and (so in the Ḳ [but more properly "or"]) **صَدَفَ**, (A'Obeyd, M, O, Ḳ,) aor. ٤, (M, Ḳ) and ٤, (Ḳ,) inf. n. **صَدْفٌ** and **صَدُوفٌ**, (M, O, Ḳ, TA, [صدفاً in the CḲ is a mistake,]) *he turned away, (A'Obeyd, M, O, Ḳ, TA,) or became turned away, or back, (O, Ḳ, TA,) and declined, (Ḳ, TA,) عَنْهُ from it, (M, O,) namely, a thing; (O;) said of a man. (Ḳ.) And **صَدَفَتْ**, said of a woman, *She turned away her face.* (Mḡb.) — See also 4. — **صَدْفٌ** is an inf. n. (Ṣ, M, O, Mḡb) of which the verb is **صَدَفَ**, (M, Mḡb,) and from which is derived the epithet **أَصْدَفٌ**, applied to a**

horse, or to a camel: (Ṣ, M, O:) it signifies, in relation to a horse, *The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns.* (Ṣ, O, Ḳ:*) or a crookedness in the fore legs: (M:) or an inclining in the hoof towards the off side: (ISH, Ṣ, M, Mḡb, O, Ḳ:*) or an inclining of the foot (Aḡ, Ṣ, M, Mḡb, O, Mḡb, Ḳ) of the fore leg or of the hind leg (Aḡ, Ṣ, M, O, Mḡb) of the camel, towards the off side; (Aḡ, Ṣ, M, Mḡb, O, Mḡb, Ḳ;) if towards the near side, the epithet applied to him is **أَقْفَدٌ**, (Aḡ, Ṣ, O, Ḳ,) and the verb is **قَفَدَ**, inf. n. **قَفْدٌ**: (TA:) or an inclining in the **قَدَمٌ** [or human foot]; Aḡ says, I know not whether from the right or from the left: or an approaching of one of the knees towards the other; thus, peculiarly, in the horse: or a nearness together of [the two tendons called] the **عُجَابَتَانِ**, and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses: (M:) (Mṭr says,) as meaning a twisting in the neck, I have not found it. (Mḡb.)

3. **صَادَفَهُ**, (Ṣ, O, Ḳ, TA,) inf. n. **مُصَادَفَةٌ**, (M, TA,) *He found him; or lighted on him; syn. وَجَدَهُ; (Ṣ, O, Ḳ, TA;) namely, another man; (Ṣ, O;) and **لَقِيَهُ** [which may also be rendered *he met with him; or encountered him*]; (O, Ḳ, TA;) and **وَأَقَفَهُ** [which signifies the same]. (M, TA, and Ṣ and Ḳ in art. **وقف**.) One says, **صَادَفْتُ كَذَا** *I found, or met with, such a one in such a place; syn. وَأَقَفْتُهُ.* (TA in art. **وقف**.) And **صَادَفْتُ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ** [Thou foundest thine affair, or thy case, suitable to thy wish; i. e., foundest it to be so: thus, in this instance, and in many others, like its syns. **وَجَدْتُ** and **لَقَيْتُ**, the verb has two objective complements]. (Ṣ* and Ḳ* and TA in art. **وقف**.) — And **مُصَادَفَةٌ** signifies also *The being opposite, one to another; or the facing one another; or the matching one another; syn. مُعَادَاةٌ.* (TA.)*

4. **اصْدَفَهُ** *He, or it, turned him away, (Ṣ, M, O, Ḳ,) or back; or caused him to return, go back, or revert; (Ḳ, TA;) عَنْهُ from it; (M;) and **صَدَّفَهُ**, (O, Ḳ,) inf. n. **صَدْفٌ**, (O,) signifies the same; (O, Ḳ;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, **أَصْدَفْنِي عَنْهُ كَذَا وَكَذَا** *Such and such things turned me away from it.* (Ṣ, O.)*

5. **تَصَدَّفَ**: see 1, first sentence. — Also *I. q.* **تَعَرَّضَ**: (TA:) in the saying of Muleyḥ El-Hudhalee,

فَلَمَّا اسْتَوَتْ أَحْمَالُهَا وَتَصَدَّفَتْ
بِشْرِ الْمَرَاقِي بَارِدَاتِ الْمَدَاخِلِ

[app. describing a she-camel, or a number of camels, meaning *And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left, (see the phrase **تَعَرَّضَتِ الْإِبِلُ الْمَدَارِجَ** in art. **عرض**), in the high places of ascent, cold in the*

entrances thereof, because of their height], Skr says, *تَصَدَّقَتْ* means *تَعَرَّضَتْ*. (M, TA.)

8. *تَصَادَفَا*, said of two sides of a mountain, *They met together, and faced each other.* (TA.)

صَدَفٌ inf. n. of *صَدَفَ* [q. v.]. (M, Mṣb.) — Also *Anything high, or lofty*, (Aḡ, Ṣ, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed *هَدَفٌ*: (Aḡ, Ṣ, O:) and the side of a mountain: (M:) or *صَدَفٌ* and *هَدَفٌ* both signify any building or structure, that is high, or lofty, and great; (A'Obeyd, TA;) accord. to Az, likened to the *صَدَف* of a mountain, which is the side that faces one, thereof: (TA:) and *صَدَفٌ* and *صَدَفٌ* (Ṣ, M, O, K) and *صَدَفٌ* and *صَدَفٌ* (O, K,) accord. to different readings of a passage in the Kur, (Ṣ, M, O, K,) [xviii. 95,] in which the dual occurs, (Ṣ, M, O,) signify the place of ending, or breaking off, (Ṣ, O, K,) of a mountain, (K,) or of a lofty mountain: (Ṣ, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) *الْصَّدَفَانِ*, (M, K,) as also *الْصَّدَفَانِ*, (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, *مُتَلَاذِقَانِ* [i. e. cleaving together], but the correct reading is *مُتَلَاذِقَانِ*, as in the L [and M], (TA,) between *Ya-jooj and Ma-jooj*: (M, L, K, TA:) and *الْصَّدَفَانِ*, (M, K,) with damm to the *د*, (M,) i. e. with two dammehs, especially, (K,) or this as well as *الْصَّدَفَانِ*, (TA,) means the two sides of the *شُغْب* [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called *تَصَادَفِيهَا*, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] *فَجٌّ*, or a *شُغْب* [expl. above], or a valley. (TA.) — Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land:] the cover of the pearl; (K;) or this is called *الْصَّدَفُ الدَّرِّيُّ*, (Ṣ, O,) or *الْصَّدَفُ الدَّرِّيُّ*; (Mṣb;) a kind of cover created in the sea, composed of [what are termed] *صَدَفَتَانِ* [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the *مَحَارَةُ* [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. *مَحَارٌ* [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of *صَدَفٌ*]: (M:) n. un. with *ة*: (Ṣ, M, O, Mṣb, K:) [in the Mṣb it is also said that *الْصَّدَفَةُ* signifies the *مَحَارَةُ*, which is the *مَحِيل* of the pilgrims; but I think that this is a mistake, caused by understanding *مَحَارَةُ* here in a wrong sense; for I find no other authority for assigning this meaning to *الْصَّدَفَةُ*:] pl. *أَصْدَافٌ*. (O, K.) [See an

ex. of the pl. voce *حَلَزُونٌ*.] — [Hence,] *الْصَّدَفَةُ* signifies also, (M, TA,) or *صَدَفَةُ الأُذُنِ*, (O,) *The مَحَارَةُ* [or *concha*, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — [And hence, also,] *الْصَّدَفَتَانِ* signifies *The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament (عَصَبَةٌ [app. that called ligamentum teres, forming a tie]) to that head.* (M, TA.) [And in like manner, *The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones*: (see *حَارِقَةٌ*.) or these, it seems, are called by some *الْصَّدَفَانِ*; for it is said that] *الْصَّدَفُ* signifies the part of the scapula which is the place of the *وَابِلَةٌ*. (O, K.) — And *صَدَفٌ* also signifies *Flesh*, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) — And in the Tekmileh it is said that [the pl.] *أَصْدَافٌ* signifies *Waves of the sea.* (TA.) — See also *صَدَفٌ*.

صَدَفٌ: see *صَدَفٌ*, second sentence.

صَدَفٌ: see *صَدَفٌ*, second sentence. — Also, i. e. like *صُرْدٌ*, (O, K,) or *صَدَفٌ*, (so in a copy of the M,) *A species of animal of prey*: (M, O, K:*) or, as some say, a bird. (M, O, K.)

صَدَفٌ: see *صَدَفٌ*, in three places.

صَدَفِيٌّ *A camel of a certain sort*, (M, K,*) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of *El-Yemen*, (M,) or in relation to a sub-tribe (بنن) of *Kindeh*, (K,) called *الْصَدَفِيُّ*. (M, K.) [See also *صَرَفِيٌّ*.] — [Also a rel. n. from *صَدَفٌ*; *Testaceous*.]

صَدَوِيٌّ *A woman who turns away her face (Lh, M, Mṣb) from her husband*: (Lh, M:) or a woman who turns her face towards one and then turns away: (Ṣ, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And *A she-camel that will not come to the watering-trough until it is left to her unoccupied*: like *صُرُورٌ*. (TA in art. *صُرُورٌ*. [See also what next follows.]

صَوَادِفٌ [pl. of *صَادِفَةٌ*] *Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in.* (Ṣ, O.) [See also what next precedes.]

أَصْدَفٌ: see *صَدَفٌ*, in the first paragraph.

مُصَدَّفٌ meaning *One often attacked by diseases* is a word used by the vulgar. (TA.)

مُصَدَّفٌ *Veiled, or concealed; covered; or protected*; syn. *مُسْتَوْرٌ*. (TA.)

صدق

1. *صَدَقَ*, (Ṣ, M, O, Mṣb, K,) aor. *أ*, (M, TA.)

inf. n. *صَدَقٌ* (Ṣ, *M, O, *Mṣb, K, TA) and *صَدَقٌ*, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and *تَصَدَّقَ* (M) and *مُصَدَّقَةٌ*, (O, K, TA,) which is one of the [few] inf. ns. of the measure *مَفْعُولَةٌ*, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. *مَكْدُوبَةٌ*,] *He spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كَذَبَ*: (Mṣb: [and in like manner it is said in the Ṣ and M and O and K that *صَدَقٌ* is the contr. of *كَذَبَ*]) Er-Rághib says that *صَدَقٌ* and *كَذَبٌ* are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: *صَدَقٌ*, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete *صَدَقٌ*, but may be described either as *صَدَقٌ* or sometimes as *صَدَقٌ* and sometimes as *كَلِمٌ* according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed *صَدَقٌ* because what is told is such, and it may be termed *كَلِمٌ* because it is at variance with what the speaker conceives in his mind. (TA.) One says, *صَدَقَ فِي الْحَدِيثِ* [He spoke truth in the information, or narration]. (Ṣ, O, K.) And *صَدَقَهُ* i. e. *He told him, or informed him, with truth, or veracity*, (AHeyth, *M, Mṣb,*) *فِي الْقَوْلِ* [in the saying]; for it is trans. as well as intrans. (Mṣb.) And *صَدَقَهُ* *الْحَدِيثُ* (Ṣ, O, K, in the CK [erroneously] *صَدَقَ* *فُلَانًا* *الْحَدِيثُ*) *He told him with truth, or veracity, the information, or narration*; for it is sometimes doubly trans. (TA.) And *صَدَقَنِي سِنَّ بَكْرِهِ* [He hath told me truly the age, or as to the age, of his youthful camel; or *صَدَقَنِي سِنَّ بَكْرِهِ* the age of his youthful camel has spoken truly to me]: (Ṣ, O, K:) a prov., (Ṣ, O,) expl. in art. *بَكَرٌ* [q. v.]. (K.) And *أَثَرُهُ لَا يَصْدُقُ أَثَرُهُ* and *أَثَرُهُ*, meaning *Such a one, when asked, will not tell truly whence he comes.* (M.) And *صَدَقَتْ يَمِينُهُ* *His oath was, or proved, true.* (Mṣb in art. *يَمِينٌ*.) *صَدَقْتُ اللَّهَ* is an oath of the Arabs, meaning *لَا صَدَقْتُ اللَّهَ* [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, *صَدَقَهُ النَّصِيحَةُ*, and *الإِخَاءُ*, *He rendered to him truly, or sincerely, good advice, and brotherly affection.* (M.) And *صَدَقُوهُمُ الْقِتَالَ* (Ṣ, M, K, *TA) [They gave them battle earnestly,

not with a false show of bravery; as is implied in the S, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in like manner, الْقِتَالِ صَدَقُوا فِي they advanced boldly in fight: or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the K̄ur [xxxiii. 29], رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ Men who fulfilled the covenant that they had made with God. (TA.) And صَدَقَ اللِّقَاءَ, inf. n. صَدَقٌ, He was firm, or steady, in encounter, or conflict. (M, TA.) And صَدَقَ ظَنِّي My opinion was, or proved, true, or correct, like as one says [in the contrary case], كَذَبَ: (Er-Rághib, TA:) whence, in the K̄ur [xxxiv. 19], وَلَقَدْ صَدَقَ عَلَيْهِمُ ابْنُ لَيْسَ ظَنَّهُ, meaning فِي ظَنِّهِ [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read صَدَقَ, meaning, as Fr says, حَقَّقَ [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And صَدَّقَهُ نَفْسُهُ His soul [told him truth; meaning,] diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كَذَبَ.) And صَدَقَ الصُّبْحُ [The dawn shone clearly]. (S in art. سَقَطَ.) [And one says of a word or the like, يَصْدُقُ عَلَى كَذَا, meaning It applies correctly to such a thing.] — صَدَقَ الْوَحْشِيُّ: see 2, near the end.

2. صَدَقَهُ, (S, M, O, &c.) inf. n. تَصَدَّقِي, contr. of كَذَبَهُ. (O, K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Msb.) And He said to him, "Thou hast spoken truth." (Msb.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, صَدَقَهُ فِي حَدِيثِهِ [He accepted, &c., what he said in his information, or narration]: (S:) and you say صَدَقَ بِلِسَانِهِ [He assented to the truth of what was said with his tongue]; as well as بِقَلْبِهِ [with his heart, or mind]. (T in art. أَمِنَ.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth; He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce بَيَّنَّ.] He found it (an opinion) to be true, or veritable. (Ksh and Bq and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. حَقَّقَهُ: (Ksh and Bq, ibid. :) one says, صَدَقَ الْخَبَرَ الْخَبْرُ [The trial, proof, or test, verified the information]. (S in art. خَبَرَ.) See 1, near the end. In the saying in the K̄ur [xxxix. 34], وَالَّذِي جَاءَ بِالصِّدْقِ, [which seems to be best rendered But he who hath brought the truth and he who hath accepted it as the truth, (see بِالْأَمْرِ,)] 'Alee the son of Aboo-Tálib is related to have said that by بالصدق الذي is meant Moḥammad; and by الذي صدق به, Aboo-Bekr: or, as some say, Gabriel and Moḥammad [are meant by the former and the latter respectively]: or by the former, Moḥammad; and by the latter, [every one of]

the believers: (M:) accord. to Er-Rághib, by صدق به is meant and hath found, or proved, to be true (حَقَّقَ) that which he hath brought by word, by that which he hath aimed at (بِمَا تَحْرَاهُ) by deed. (TA.) — صدق is also said to signify He said, "This thing is the truth;" like حَقَّقَ. (TA in art. حَقَّقَ.) — And this verb also denotes the مَبَالِغَةُ فِي الصِّدْقِ: thus in the saying,

• صَدَقْتُ فِيهِمْ ظَنُونِي •

[My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.) — صَدَقَ الْوَحْشِيُّ, (O, K, TA,) or صَدَقَ, (so in a copy of the M,) † The wild animal ran without looking aside, when charged upon, or attacked: (M, O, K, TA:) mentioned by IDrd. (O, TA.) — صَدَّقَهُمُ He exacted from them the poor-rate. (TA. [See صَدَقَةٌ.]) — See also 5.

3. صَادَقْتُهُ, (M,) inf. n. مُصَادَقَةٌ (S, M, O, K) and صِدَاقٌ, (M, O, K,) the latter like كِتَابٌ, (TA, [in the CK erroneously written صِدَاقُ,]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (S, * M, O, * K.) [See also 6.]

4. اصْدَقَ الْمَرْأَةَ He named for the woman a صِدَاقٌ [or dowry]: (S, M, * O, K:) or he gave her her صِدَاقٌ: (M, * Msb:) or he appointed her, or assigned her, a صِدَاقٌ, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a صِدَاقٌ. (Msb.) And sometimes this verb is doubly trans.; whence, in a trad., مَاذَا تُصَدِّقُنِي, فَقَالَ إِيْرَارِي [It was said, "What is it that thou meanest for her, or givest her, as her dowry?" and he said, "My waist-wrapper"]. (Mgh.)

5. تصدق عليه He gave him (i. e. the poor, Mgh, Msb) what is termed صَدَقَةٌ, (M, Mgh, Msb,) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, * Mgh:) and عليه تصدق signifies the same; (M, TA;) and in this sense صدق is [said by some to be] used in the K̄ur lxxv. 31. (TA.) Hence, in the K̄ur [xii. 88], وَتَصَدَّقْ عَلَيْنَا, (TA:) or this means † And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, تَصَدَّقْتُ بِكَذَا, meaning I gave such a thing as a صَدَقَةٌ. (Msb.) See an ex. voce شَقَّ. The saying, in a trad., إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ, meaning † [Verily God] hath conferred a favour [upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that تصدق signifies also He asked, or begged, for what is termed صَدَقَةٌ [or alms]: but Fr and Aq and others disallow the beggar's being called مُتَصَدِّقٌ: (Az, TA:) IKt says that the verb is improperly used in this sense

by the vulgar: (Msb:) [and accord. to J and Sgh,] one says, مَرَرْتُ بِرَجُلٍ يَسْأَلُ, and one should not say يَتَصَدَّقُ. (S, O.)

6. تصادق signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3.]) And I. q. صدق: (TA:) [or rather mutual صدق; contr. of تَكَادَبُ:] one says, فِي الْمَوْدَةِ وَتَصَادَقًا فِي الْحَدِيثِ (S, O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of تَكَادَبًا. (O, TA.)

صدق is an inf. n. of صدق [q. v.]: (M, K:) — and is used as an epithet, applied to a man &c.: (S, M, O, K, TA:) [and] صدق [also, if not a mistranscription for صدق,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies Hard, (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or even, or straight; (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or hard and even or straight, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning hard: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning long and pliant and hard, and the like; and to a man, and to a woman likewise [without s, but see what follows], as meaning true in hardness and strength and goodness; for, IDrst says, if it meant hard, one would say حَجَرَ صَدَقٌ and حَدِيدٌ صَدَقٌ, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means complete, or perfect, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with s, (O, K, TA,) applied to a woman: (O:) the pl. is صَدَقٌ, applied to a company of men, (S, O, K,) and صَدَقٌ (K) and صَدَقُونَ, so applied, and صَدَقَاتٌ applied to women: (O, K:) and Ru-beh says, describing asses,

• مَقْدُودَةُ الْإِذَانِ صَدَقَاتُ الْحَدَقِ •

meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) صدق signifies also Firm, or steady, in encounter, or conflict: (M:) or one says صَدَقَ اللِّقَاءَ, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and صَدَقَ النَّظْرَ [firm, or steady, in look]. (S, O, K, TA. [Said in the TA to be tropical.]

صدق is an inf. n. of صدق [q. v.]: (M, K, &c. :) or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صدق, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) — It is also syn. with شِدَّةٌ [meaning Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardness; and courage, bravery, or firmness of heart]: (K, TA: [in the latter of which it is said to be tropical; but this is

evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّة (i. e. strength, force, &c.) in a saying &c.: in the K it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly, a noun signifying anything to which goodness is attributed is prefixed to صدق, governing it in the gen. case; so that one says (O) رَجُلٌ صَدِيقٌ [A man of good nature or disposition or character &c.], contr. of رَجُلٌ سَوِيٌّ; (Sb, M;) and صَدِيقٌ صَدِيقٌ [a friend of good nature &c.]; (O, K;) and likewise امْرَأَةٌ صَدِيقَةٌ [a woman of good nature &c.]; (K;) and in like manner also جَبَّارٌ صَدِيقٌ [an ass of a good kind]; (Sb, M, K;) and ثَوْبٌ صَدِيقٌ [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O), وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقًا means And verily we assigned to the Children of Israel a good place of abode. (O, K.) — See also صَدَقَ.

صَدَقَ }
صَدَقَ } see صَدَقَ; each in two places.

صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Mṣb, K) to the poor (S, O, Mṣb) for the sake of God, (M, K,) or to obtain a recompense from God; (M, * Mgh, K, *) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like زَكَاة, except that the former is primarily applied to such as asis supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the زَكَاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rāghib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rāghib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Mṣb.) It is said in a trad., لَا صَدَقَةَ فِي الْإِبِلِ الْجَارَةِ [There is no poor-rate in the case of working camels], because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. جَر.) — See also صَدَقَاتٌ.

صَدَقَةٌ: see صَدَقَاتٌ, in two places.

صَدَقَةٌ: see the next paragraph.

صَدَاقٌ and صَدَاقٌ, (S, M, Mgh, O, Mṣb, K,) the former of which is the most common of the dial. vars. here mentioned, (Mṣb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and صَدَقَةٌ, (S, M, O, Mṣb, K,) of the dial. of El-Hijáz, (Mṣb,) and صَدَقَةٌ, (S, M, O, Mṣb, K,) of the dial. of Temeem, (Mṣb,) and صَدَقَةٌ (M, O, Mṣb, K) and صَدَقَةٌ (M, O, K)

and صَدَقَةٌ, (M, K,) The مَهْرُ (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Mṣb, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of صَدَاقٌ is صَدَقَاتٌ, (M, Mgh, Mṣb,) a pl. of mult., (M,) or صَدَقَاتٌ, (O,) or both, (K,) and أُصَدَقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of صَدَقَةٌ is صَدَقَاتٌ; (S, Mṣb, K;) the pl. of صَدَقَةٌ is صَدَقَاتٌ and صَدَقَاتٌ, (O, * Mṣb, K,) which last is the worst; (K;) and the pl. of صَدَقَةٌ is صَدَقَاتٌ, (Mṣb,) or صَدَقَاتٌ [by rule صَدَقَاتٌ]. (O.)

صَدَاقٌ: see the next preceding paragraph.

صَدُوقٌ Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Mṣb:) pl. صَدُوقٌ and صَدُوقٌ. (K.) See also أُصَدِقُ.

صَدِيقٌ A friend: (O, K:) or a true, or sincere, friend: (S, M, Mṣb, TA:) applied likewise to a female, (S, M, O, Mṣb, K,) as also صَدِيقَةٌ, (S, M, Mṣb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوِيٌّ]: its proper pl. is أُصَدِقَاءُ (S, M, O, K) and صَدَقَانٌ and صَدَقَانٌ, (M, K,) the last on the authority of Fr, (TA,) and أُصَادِقُ, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is صَدِيقِي; one says, هُوَ صَدِيقِي, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.)

صَدَاقَةٌ Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Mṣb:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rāghib, TA.)

صَدِيقٌ dim. of صَدِيقٌ, q. v. (S, O, K.)

صَدِيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صَدُوقٌ [q. v.]: (TA:) or i. q. مُصَدِّقٌ [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مُصَدِّقٌ in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in الصَدِّقِ and التَّصَدِّيقِ; as a possessive epithet, i. e. دَائِمُ التَّصَدِّيقِ: (M:) or it signifies دَائِمُ التَّصَدِّيقِ [i. e. always مُصَدِّقٌ in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, vera-

cious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the "Mufradát" [of Er-Rāghib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.)

صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Mṣb, TA.) — صَدِيقٌ صَادِقٌ is a phrase like شَعْرٌ شَاعِرٌ, meaning Eminent, and exalted, veracity. (M, TA,*) — And حِمْلَةٌ صَادِقَةٌ [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حِمْلَةٌ كَاذِبَةٌ. (M, TA,*) said in the latter to be tropical.) See also تَمْرٌ صَادِقٌ, in two places. — One says also تَمْرٌ صَادِقٌ الحَلَاوَةُ, meaning Very sweet dates. (IDrd, O.) — And بَرْدٌ صَادِقٌ Vehement, or intense, cold. (TA voce بَحْتُ &c.)

الصَّيْدِقُ The small star cleaving to the middle one of [those called] بَنَاتُ نَعَشِ الْكَبْرَى [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called السُّبَا, q. v.; for] it is said that the first of بَنَاتِ نَعَشِ الْكَبْرَى, that is at the extremity thereof, is named القَائِدُ; and the second is العِنَاقُ, and by the side of it is a small star named السُّبَا والصَّيْدِقُ; and the third is الحَوْرُ: (O:) or, accord. to AA, (O, TA,) the pole-star (القَطْبُ). (O, K, TA.) [But this is strange; and the more so as it is added in the K that it is expl. in art. قَوَد; for the explanation in that art. (though not free from obvious mistakes) identifies الصَّيْدِقُ with السُّبَا.] — And, (K,) accord. to Sh, (O, TA,) it signifies الأَمِينُ [The trusted, trusted in, or confided in, &c.]. (O, K.) [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-ṣ-ṣalt in which الأَمِينُ is applied as an epithet to the star called الصَّيْدِقُ.] — And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.)

فَعَلَهُ غَيْبٌ صَادِقَةٌ [in the CK صَادِقَةٌ فَعَلَهُ فِي غَيْبٍ صَادِقَةٍ] means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.)

صَدُوقٌ, mentioned in this art. in the S and Mṣb: see art. صَدَقَ.

أُصَدِّقُ [More, and most, true or veracious]. One says أُصَدِّقُ مِنَ قَطَاةٍ [More veracious than a katáh]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قَطُو:) hence it is called by the Arabs الصَّدُوقُ: the saying is a prov. (Meyd.)

ذُو مَصْدِقِي (JK, S, M, O,) with fet-ḥ, (S,) or ذُو مَصْدِقِي (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means صَادِقٌ الحِمْلَةُ [Earnest, not

making a false show of bravery, in the charge, or assault]; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مَصَادِقُ, occurring in a verse of Aboo-Dhu-eyb, may be for ذَوُّ مَصَادِقِ; or it may be an anomalous pl. of صَدَقَ [used as an epithet], like مَلَامِحُ and مَشَابِهُ [pls. of لَيْحَةٌ and شَيْبَةٌ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning صَادِقُ الْجَرِيِّ [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khuffaf Ibn-Nudbeh says,

- * إِذَا مَا اسْتَحَمْتَ أَرْضَهُ مِنْ سَنَايِهِ
- * جَرَى وَهُوَ مُؤَدَّعٌ وَوَاعِدٌ مَصْدَقِ

meaning *When his hoofs are netted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost.* (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning *True, or sincere*]. (M.) — مَصْدَقٌ also signifies *Hardness*. (Th, M.) — Also i. q. حُدٌّ [as meaning *The edge of a sword*]: (TA:) [in a copy of the M written حُدٌّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es-Simneh [relating to a sword]. (M, TA.)

مَصْدَقٌ: see the next preceding paragraph.

مُصَدِّقٌ A man from whom the poor-rate (صَدَقَةٌ) of his cattle is exacted. (TA.)

مُصَدِّقٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) — Also The exactor, or collector, (S, M, O, Mṣb, K, TA,) of the صَدَقَاتِ, (S, O, Mṣb, K, TA,) i. e. (TA) of the حَقُوقِ [or dues, meaning poor-rates], (M, TA,) of the cattle, (Mṣb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.)

مُصَدِّقٌ: see مَصْدَقٌ.

مُصَدِّقٌ A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هَذَا مُصَدِّقٌ هَذَا This is what confirms, or proves, the truth of this. (S.) And شَيْءٌ لَيْسَ لَهُ مُصَدِّقٌ [A thing having nothing to verify it]. (IAṣr, TA in art. بَرَقَ.)

مُصَدِّقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحِمْلَتِهِ مُصَدِّقَةٌ [meaning *There is no earnestness attributable to his charge, or assault*]; like as one says [in the contr. case], لَيْسَ لَهَا مَكْذُوبَةٌ. (M.)

مُصَدِّقٌ One who gives what is termed صَدَقَةٌ [meaning *alms*]: (S, O, Mṣb, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and Aṣ and others: (TA:) [J, also,

and Sgh and Fei, say that] it has only the former meaning: (S, O, Mṣb:) it is also pronounced مُصَدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S,* O,* Mṣb, K;*) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.)

صدل

صَيْدَلٌ Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حَجَارَةُ الْعَقَاقِيرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَانِيٌّ [The trade of the صَيْدَلَانِيِّ;] the sale of عَطَارَةٌ [i. e. drugs and perfumes]. (K,* TA.)

صَيْدَلَانِيٌّ (S, M, Mgh, Mṣb, K) a word of well-known meaning: (M:) A seller of medicines (Mgh, Mṣb, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صَيْدَلَانٌ, the name of a town or place, (K,) or from صَيْدَلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صَيْدَلَانِيٌّ signifies the same, (S, Mṣb, K, [in the CK, erroneously, صَيْدَلَانِيٌّ]) and so صَيْدَلَانِيٌّ: (K in this art., and O and K in art. صَدَلٌ:) the pl. of the first is صَيْدَلَانِيَّةٌ. (M, Mgh, Mṣb, K.) — Also A king: and so صَيْدَلَانِيٌّ. (M in art. صَدَن.)

صدم

1. صَدَمَهُ (S, M, K,) aor. , (M, K,) inf. n. صَدَمٌ (S, M, Mgh, K,) He dashed himself, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, إِذَا كَلَبَ إِذَا قَتَلَ الصَّيْدَ صَدْمًا لَمْ يُؤْكَلْ [i. e. *When the dog kills the game by dashing himself against it, it shall not be eaten*]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Mṣb, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [I repelled evil with evil]. (TA.) — And صَدَمْتُهُ حَمِيًّا الْكَأْسِ i. e. † [The intoxicating influence of the cup of wine] smote him [or attached him] in his head. (TA.) — And صَدَمَهُمْ أَمْرٌ (M, TA,) inf. n. as above, (K,) † An event befell them. (M, K,* TA.) — And صَدَمَهُ بِالْقَوْلِ † He silenced him by speech. (Mṣb.)

3. صَادَمَهُ (S, K, TA,) inf. n. مُصَادَمَةٌ (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S,* PṢ:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K,* PṢ:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K,* TA;) syn. دَافَعَهُ: (TA, and Ham p. 313:) and i. q. سَاكَّهُ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad

thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الْحِمَارُ means صَدَمَهُ [i. e. *The ass dashed against him; &c.*]. (Mṣb in art. شَمِر.)

6. تَصَادَمَا (S, Mgh,) said of two men running, (Mgh,) and † اصْطَدَمَا (S, Mgh, K,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) They dashed themselves together, each against the other: (S,* TA, PṢ:) or they struck, or knocked, [against] each other; they collided; (K,* TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Mṣb:) [or they pushed, thrust, or repelled, each other: (see 1:)] and تصادموا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.)

8: see the next preceding paragraph.

صَدْمٌ The rugged portion of a [stony tract such as is termed] حَرَّةٌ; as also صِدْمَةٌ. (Ish, TA.)

صِدْمَةٌ A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and † a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (S, Mṣb, TA) i. e. † [Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Mṣb,) but it is [most] commended, (S,) or is most rewarded, (Mṣb,) on the occasion of the sharpness, or vehemence, thereof. (S, Mṣb.) And one says, أَتَيْتُ عَلَى الْأَمْرَيْنِ صِدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) — And A baldness in the side of the forehead; syn. نَزْعَةٌ. (K.) — See also الصَّدِمَتَانِ, in two places.

صِدْمَةٌ: see صَدْمٌ.

الصَّدِمَتَانِ (AZ, S, M, K) and † الصَّدِمَتَانِ (K) The جَبِينَانِ [or two parts whereof each is termed جَبِينٌ, above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جَبِينِ (AZ, S, K) or of the جَبِينَانِ: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead. (TA.) — And الصَّدِمَتَانِ [i. e. الصَّدِمَتَانِ or † الصَّدِمَتَانِ] signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.)

صَدَامٌ: see what next follows.

صَدَامٌ (S, K,) or † صَدَامٌ (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صَدَاعٌ and زَكَامٌ and دَوَازٌ and other terms for diseases, (TA,) A

certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

أَصْدَمُ Bald in the sides of the forehead. (K.)

مُضْمَرٌ A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. مَحْرَبٌ. (M.)

إِبِلٌ مُضْمَمَةٌ: see what follows.

جَمَلٌ مُضْمَرٌ A camel affected with [the disease termed] صَدَامٌ: and إِبِلٌ مُضْمَمَةٌ [camels affected therewith]. (TA.)

صدن

صَيْدَانٌ A firm, strong, or compact, building. (M.)—And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كَسَدٌ that is stout, or strong, or that is thick, or compact, in texture. (K.)—And A king; (S, M, K:) because of the firmness of his rule, or his state, or condition; as also صَيْدَانِيٌّ and صَيْدَانِيَّةٌ. (M.)—And A fox; (S, M, K:) as also صَيْدَانِيٌّ: (K:) or الصَيْدَانُ is one of the names thereof. (TA.)—And The hyena. (K.)—See also صَيْدَانِيٌّ. —Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.)—And, as also صَيْدَانٌ, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حَجَارَةُ الْعَقَاقِيرِ. (IDrst, TA. [See صَيْدَلٌ; and see also صَيْدَانٌ, below.]

صَيْدَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also صَيْدَانٌ, above, last signification. And see صَيْدَانٌ in art. صِيد.]—And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صِيد, in which it is mentioned in the S and L and K.) [See, again, صَيْدَانٌ, and also صَيْدَانٌ, in art. صِيد.]—And Small pebbles: (IAgr, M, TA:) or so صَيْدَانٌ الْحَصَى. (L in art. صِيد.)

صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above.—Also] Rugged, hard ground, in which is fine stone. (M, TA.)—See also two other significations (mentioned here in the TA) in art. صِيد.

صَيْدَانِيٌّ A certain creeping thing, (دَابَّةٌ, M,) or a small creeping thing, (دَوْبِيَّةٌ, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A'Obeyd; (S;) also called صَيْدَانٌ: (S, K:) accord. to IKh, a certain small creeping thing (دَوْبِيَّةٌ) that collects pieces of stick, or wood, from the plants: accord. to IAgr, a certain creeping thing (دَابَّةٌ) having many legs, so many that they cannot be counted, which are short and long. (TA.)—See also صَيْدَانٌ, in two places.—Also i. q. صَيْدَلَانِيٌّ (S, Mgh, K, TA) as meaning A

seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صَيْدَانٌ in a sense expl. above as syn. with صَيْدَلٌ. (TA.)

صدو

1. صَدُوٌّ as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places.

صَدُوٌّ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] أَسْوَدٌ. (M, TA.)

صدى

1. صَدِيٌّ, (S, M, Mgh, Mgh, K,) aor. يَصْدِي, (S, Mgh, Mgh,) inf. n. صَدْيٌ, He thirsted: (S, M, Mgh, Mgh, K:) or he thirsted vehemently. (M.)—صَدَا, inf. n. صَدُوٌّ: see 2, in two places.

2. تَصْدِيَةٌ signifies The clapping with the hands; syn. تَصْفِيْقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصدى), inasmuch as there is no profit in it; (TA;) or it is from الصَّدُّ, because they [who practised it in their worship] used to turn away (كَانُوا يَصْدُونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدُوٌّ [an inf. n. of which the verb is صَدَا] signifies the same; (K;) and so تَصَدَّى, of which AHeyth cites as an ex. the saying of Hassán

صَلَاتُهُمُ التَّصْدِي وَالْمَكَاةُ

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, صَدِي, (M,) or صَدِي صَدِي, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صَدَدٌ; (M;) and صَدَا, inf. n. صَدُوٌّ [mentioned above], meaning the same. (TK.)—See also مَصْدِيَةٌ.

3. صَادَاهُ, (K,) inf. n. مَصَادَاةٌ, (S,) He imitated him, or it; syn. عَارَضَهُ: (S, K:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صَادٍ, with kesr, as an imperative from المَصَادَاةُ (Bd, TA) as meaning المَعَارَضَةُ; and hence الصدى [i. e. the echo], because it imitates (يَعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِضُ) the Kur-án by thy works. (Bd.)—[And] i. q. دَبْرُهُ [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] المَصَادَاةُ signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (تَدْبِيرُ) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to Aq, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, بَتُّ أَصَادِيهَا طَوَّلَ [I passed all my night minding her atten-

tively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِي إِبِلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.)—And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. دَارَاهُ, (S, M, K, TA,) and دَاجَاهُ, and سَاتَرَهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لَابَيْتَهُ. (M.) (TA.)—And He soothed thee, or coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.)

4. اصْدَى It (a mountain) returned an echo. (S, K.)—And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the ! having a privative effect. (TA.)

5. التَّصْدِي, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] تَصَدَّى is originally تَصَدَّرٌ; (Az and L in art. صد;) and signifies تَعَرَّضٌ, (S, M, K,) and تَضَرَّعٌ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.]—It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.)—And The diverting oneself. (TA.)—See also 2.

صَدْيٌ [sometimes written صَدَا] An echo; i. e. الصدى signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, صَرَّ صَدَاهُ † [His echo became dumb, or may his echo become dumb]; (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. صر.) and أَصْرَ اللَّهُ صَدَاهُ † [May God make his echo to return no sound]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صر.) for when a man dies, the صدى hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]—And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.)—Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصْرَ اللَّهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.)—And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, حَسُوٌّ) of the head; (M, K, TA;) also called the هَامَةٌ. (TA.) One says, صَدَعَ اللَّهُ صَدَاهُ [May God crack his brain, or the contents of his head]. (M.)—And A bird that cries in the

هامة [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (من رأسه, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the هامة; (M;) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A'Obeyd; and some of them used to say that the bones of the dead became a هامة, which flew: pl. اصداء: (TA:) and [this may be meant by the saying that it signifies] the male of the بومة (S, M, K, TA) and هامة: pl. اصداء: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بومة, i. e. the هامة, the male being called the صدی; and it cried upon his grave, اسقونی اسقونی [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his جثة [or corpse]. (Jm, TA.) — And, (K,) accord. to El-'Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be the جندب, but it is only the صدی, the جندب being smaller than the صدی. (S. [See also الصرار.]) — And A certain fish, black, long, (K, TA,) and bulky: n. un. صداء. (TA.) — And [A man] small, or slender, in person; (AA, M, K, TA;) and so صدأ, with ء, as mentioned by Az. (TA. [See also صدع and صدغ.]) — And Knowing in respect of what is conducive to the good of cattle: (K:) or صدی مال means thus: (M:) or gentle in the management of cattle; like ایزاء مال: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, اینه لصدی ابل, meaning Verily he is knowing in respect of camels, and of what is conducive to their good. (S.) — Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — See also the next paragraph. — And The act of the متصدی (M, K, TA,) i. e., [as is indicated in the M,] of him who raises his head and breast, looking towards, or regarding, a thing; and so صداء. (TA.)

صد and صد and صدیان (S, M, Mḡb, K) and صدی [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Mḡb, K:) or thirsting vehemently: (M:) fem. [of the first] صدیة (Mḡb) and [of the second] صادیة (Mḡb, K) and [of the third] صدیا: (S, M, Mḡb, K:) and the pl. of صادیة is صواد. (Ham p. 329.)

صداء: see صدی, last sentence.

صدیان; and its fem., صدیا: see صد.

صَاد (fem. with ة, and pl. of the latter صَوَاد): see صد. — As pl. of صادیة (M,) صَوَاد signifies [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.)

كأس مَصْدَاة [A cup of wine] having much water: contr. of مَعْرُوقَة, this meaning "having little water." (M.)

مَصْدَاة A man who thirsts much. (M.)

مَصْدِيَة The woman who faces, or decorates, (تَصْدِي, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) the سَادَة [i. e. pillow, or cushion,] with الأرتجج, meaning black lines, upon the leather [that forms its covering]. (TA.)

ص

1. صر (S, A, TA,) aor. صر, (S, TA,) inf. n. صرير, said of the جندب [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (ناب, so in a copy of the S in the place of باب in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar prolonged sound: and [in like manner] اصطرت said of a mast (سارية), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, صرصر, inf. n. صرصرة (S, TA,) signifying he (the bird called الخطب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the جندب [and the like], and reiteration in the cry of the الخطب [and the like thereof]. (S, TA.) صر الجندب is a prov., expl. in art. جندب [q. v.]. (TA in that art.) — Also He (a sparrow) [chirped, or] uttered a cry, or cries. (TA.) — صر, aor. صر, inf. n. صرير; and صرصر; He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence: (M:) and [in like manner] one says, جاء يصطرر He came [making a clamour, or] in clamour. (TA.) — And صر, inf. n. صرير, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And صرت الأذن The ear tingled, or rang. (ISk, A.) — And صر, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAḡr.) — صر [as inf. n. of صر] also signifies The act of binding [a captive, &c.: see the pass. part. n., مضورور]. (Mgh.) — You say, صر, [aor. صر,] (S, M, A,) inf. n. صر, (M, TA,) He tied up a purse, (S, M, TA,) and money in a purse. (A.) —

And صر الناقة (S, M, K) and بالناقة (M, K,) or صر الناقة بالصرار (Mḡb,) aor. صر, (M, Mḡb, K,) inf. n. صر; (M, K;) [and app. صررها; (see the pass. part. n., voce مضورور;)] He bound the صرار [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the صرار: (M, Mḡb, K, TA;) and صر الأظباء بالصرار [He bound the teats with the صرار]. (A.) [See a verse of El-Kumeyt cited voce رجل: and see also what there follows it.] — [Hence,] صررها means also † He left off milking her [i. e. the camel]. (Mḡb.) — And نصر, [aor. of صرت,] said of a leathern bucket (دلو) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, TA.) — And one says, صر على الطريق فلا صرت على الطريق فلا أجد مسلكا † [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And صرت على هذه البعدة فلا أجد منها مخلصا † [This town has become closed against me so that I find not any way of escape from it]. (A.) — And صر أذنيه, [aor. صر, inf. n. صر,] He (a horse) contracted his ears to his head: (ISk, S:) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also أصرها: (A:) and أصر used intransitively, (ISk, S,) without the mention of the ears, (A,) signifies the same as صر أذنيه: (ISk, S, A:) and صر بأذنيه and صر أذنيه, aor. and inf. n. as above; and أصر بها; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also صررها. (TA.) — [The inf. n. صر signifies also The act of confining, withholding, hindering, or preventing. (TA.) — And صر † He had an iron collar put upon his neck, or round his neck and hands together. (A.) — And صر, aor. صر, He collected together a thing, or things, (IAḡr,) or anything. (TA.) And صر كلاما † He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And صرر البال, inf. n. صرصرة, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) — And صر It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

2: see 1, in three places. — صرت said of a she-camel, She preceded. (Abou-Leylā, M, K.)

3: صر على الشيء He compelled him against his will to do the thing. (S, K.)

4: see 1, latter part, in three places. — اصر عليه (S, TA,) inf. n. اصرار, (TA,) † He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, اصر على فعله † He persevered, or persisted, in doing it. (Mḡb.) And اصر على الذنب † He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And † He

determined, resolved, or decided, upon it. (M, Mgh, K̄.) You say, **أَصْرَ عَلَى فَعْلِهِ** + *He determined, resolved, or decided, upon going on in doing it, and not turning back.* (TA.) — **أَصْرَ** + *He hastened* (M, K̄) somewhat (M) in running: (M, K̄: [in the CK̄, for **أَصْرَ يَعْدُو أَسْرَعَ**, is put **أَصْرَ بَعْدَ وَأَسْرَعَ**]) accord. to A'Obeyd, the verb in this sense is **أَصْرَ**; but Et-Ṭoosee asserts that this is a mistranscription. (M.) — **أَصْرَ السَّنْبُلِ** *The ears of corn became such as are termed صَرٌّ* [q. v.]: (M, K̄: [or] accord. to ISh, one says, **أَصْرَ النَّوْعِ**, inf. n. **أَصْرَارٌ**, meaning *The seed-produce* [i. e. corn] *put forth the extremities of its awn, before its ears had become developed.* (TA.)

8: see 1, former half, in two places. — **أَصْطَرَّ** said of a solid hoof, *It was, or became, narrow, or contracted,* (S, TA.) *in an unseemly manner, or immoderately.* (TA.)

R. Q. 1. **صُرَّ**, inf. n. **صُرُورٌ**: see 1, former half, in two places: — and the same paragraph, last sentence but one.

صُرٌّ *A leathern bucket (دَلْوٌ) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K̄, TA.) — See also **صُرِيرَةٌ**.

صُرٌّ (S, M, A, M̄sb, K̄) and **صُرَّةٌ** (M, A, K̄) *Cold*: (Th, M, A, M̄sb, K̄:) or *intense cold*: (Zj, M, A, K̄:) as also **صُرَّصُرٌ**: (Ham p. 719:) or *cold that smites the herbage and the seed-produce of the field*: (S:) in the K̄ur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Zj:) or signifies *noise and commotion*: or, accord. to I'Ab, *fire.* (IAmb.) — And **رِيحٌ صُرٌّ** (M, A, K̄) and **صُرَّصُرٌ** (S, M, A, K̄) *A wind intensely cold*: (S, M, A, K̄:) or *very intensely cold*: (T in explanation of the latter:) or *vehemently loud*: (M, A, K̄:) of **صُرَّصُرٌ** some say that it is originally **صُرَّ**, from **صُرٌّ** meaning “cold;” the incipient letter being repeated, and put in the place of the medial ر: others, that it is from **صُرِيرُ الْبَابِ** [“the creaking of the door”], and from **صُرَّةٌ** meaning “vociferation, or clamour.” (ISk.) — And **صُرٌّ** is the name of *A certain bird, like the sparrow (K̄, TA) in size, (TA,) of a yellow colour*: (K̄, TA:) so called because of its cry: or, as some say, the *sparrow (عَصْفُورٌ) itself.* (TA.)

صُرَّةٌ *Vociferation, or clamour*: (S, M, A, TA:) so in the K̄ur li. 29: (TA:) or the *most vehement vociferation or clamour or crying* (Zj, M, K̄*) of a man and of a bird &c. (Zj, M.) [In the K̄, this meaning is erroneously assigned to **صُرَّةٌ**.] — And *Vehemence of grief or anxiety* (S, M, K̄) and of war (M, K̄) and of heat, (K̄,) or of the hot season, (M,) &c.: (S, M:) and *vehemence of the heat of summer.* (S, A.) — And *A contraction, or much contraction, and sternness, or moroseness, of the face, (K̄, TA,) by reason of dislike, or hatred.* (TA.) — Also *A company, a collection,*

or an assemblage. (S, M, K̄.) So in the following words of Imra-el-K̄eys:

جَوَاحِرُهَا فِي صُرَّةٍ لَمْ تَنْزِيلٌ

(S, M) i. e. *Those of them that remained behind, in a herd, not dispersed*: (EM p. 48: [see the entire verse voce **دُونَ**]) or *in صُرَّةٌ here means in [the midst of] clamour*: (S:) or *in vehemence of grief or anxiety.* (S, M.) — Also i. q. **عَطْفَةٌ** (M, K̄) [i. e.] *A certain bead (حُرَّةٌ) by which women fascinate men so as to withhold them from other women.* (Lh, M, K̄, TA. [This is evidently what is meant by **عَطْفَةٌ**, but is given in the M and K̄ as a signification distinct therefrom.]) — See also **مُصْرَاةٌ**.

صُرَّةٌ *A purse (سَرَجٌ, M, K̄, in the CK̄) for money*; (S, M, A, M̄sb, K̄:) as also **مُصْرَاةٌ**, with fet-h, (TA,) or **مُصْرَاةٌ**: (so in a copy of the A:) pl. of the first, **صُرُرٌ**. (M̄sb.) Hence the prov., **اِفْتَحْ صُرُوكَ تَعْلَمْ عَجْرَكَ**, meaning + *Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil.* (Meyd. [See also **صُرَّةٌ**, last explanation.])

صُرَّةٌ: see **صُرٌّ**.

صُرُرٌ *Ears of corn (سُنْبُلٌ) after the culm is produced, (M, K̄, [in the CK̄, **يُقَصَّبُ** is put in the place of **يُقَصَّبُ**]) before they become apparent*: (M:) or *ears of corn while the farina has not come forth into them*: n. un. with **ة**: (AHn, M, K̄:) or, accord. to ISh, *corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them.* (TA.) [See 4, last sentence.]

صَرَارٌ: see **صُرُورَةٌ**, in two places.

صَرَارٌ *The thing with which a she-camel's udder is bound*: (M, K̄:) *the string which is tied over the she-camel's udder and over the [piece of wood called] نَوْدِيَّةٌ, in order that her young one may not suck her*; (S:) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] **بَعْرٌ**: (TA:) or *a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her*: (M̄sb:) pl. **أَصْرَارَةٌ**. (M, A, K̄.) It is a custom of the Arabs to bind the **صَرَارِ** upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the **أَصْرَارَةَ**, and milk. (IAth.) — [Hence,] **جَعَلْتُ دُونَ فَلَانٍ صَرَارًا** *I put an obstruction, or obstacle, in the way of such a one.* (A.) — Also *Elevated places over which the water does not come.* (S.)

صُرُورٌ: see **صُرُورَةٌ**.

صُرَاةٌ: see the next paragraph, in three places.

صُرُورَةٌ (S, M, A, M̄sb, K̄) and **صَارُورَةٌ** (S, M, M̄sb, K̄) and **صُرُورٌ** and **صَارُورٌ** (M, K̄) and

صُرَاةٌ (S, M, K̄) and **صُرُورِيٌّ** (S, M, M̄sb, K̄) and **صَارُورِيٌّ** (M) or **صَارُورَاءٌ**, (Sgh, K̄,) the last like **عَاشُورَاءٌ**, mentioned on the authority of Ks, (TA,) *A man who has not performed the pilgrimage to Mekkeh*: (S, M, A, M̄sb, K̄:) so called from **صُرٌّ**, signifying the “act of confining, withholding, hindering, or preventing;” (TA:) or because the person so called refrains from expending of his property in pilgrimage: (M̄sb:) you say also, **أَمْرَاءٌ صُرُورَةٌ** *a woman who has not performed the pilgrimage to Mekkeh*: (S, M̄sb:) pl. **صُرَارٌ** and **صُرَاةٌ**: (K̄:) [or, rather, the former is a coll. gen. n., of which **صُرَاةٌ** is the n. of un.; and the latter is a quasi-pl. n., like **صَحَابَةٌ**, as well as n. un. of **صَرَارٌ**:] Fr cites, from certain of the Arabs, **صُرَارٌ** as used collectively; and one of the number is termed **صُرَاةٌ**: (S:) each of the forms ending with the relative **ي** receives the dual and pl. and fem. inflections: and accord. to IAth, the forms preceding those receive also the dual and pl. inflections: (M, TA:) and some say that **صَارُورِيٌّ** is pl. of **صَارُورَةٌ**: (TA:) or **صَارُورَةٌ** and **صَارُورٌ**, (M,) or **صُرُورَةٌ**, (Lh, S, M, A, M̄sb,) as occurring in the poetry of En-Nábighah, (Yağkoob, S,) not used without **ة**, (Lh, M,) or all the sing. forms above mentioned, (K̄,) signify one who has not married: (M, A, K̄:) or who has not had intercourse with women: as though he had determined (**أَصْرًا**) upon relinquishing them: (Yağkoob, S, M̄sb:*) applied in like manner to a woman, and to a plurality of persons: (M, K̄:) the **ة** in **صُرُورَةٌ** applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., **لَا صُرُورَةَ فِي الْإِسْلَامِ**, (S, M,) meaning, accord. to A'Obeyd, *There is no abstinence from intercourse with women in El-Islám*: (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes **صُرُورَةٌ** a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the meaning is, he who slays another in the **حَرَمِ** [or sacred territory of Mekkeh] shall be slain: his saying, “I am a **صُرُورَةٌ**; I have not performed the pilgrimage, and I know not the sacredness of the **حَرَمِ**,” shall not be accepted of him: for in the Time of Ignorance, the Kaqbeh was a place of refuge. (TA.)

صُرُورَةٌ i. q. **مُصْرُورَةٌ** [i. e. *Dirhems, or pieces of money, tied up in a purse*]: (K̄:) termed in the present day **صُرٌّ**. (TA.) — See also **صَارَةٌ**.

صَرَارِيٌّ *A sailor*: (S, M, K̄:) like **صَارٍ**: (S:) pl. **صَرَارِيُونَ**: (S, M, K̄:) it has no broken pl.: (M:) or **صَرَارِيٌّ** should be [without tenween, imperfectly decl., and] mentioned in art. **صَرِيٌّ**; for it is pl. of **صَرَارٌ**, which is pl. of **صَارٍ**, which J has mentioned in art. **صَرِيٌّ**: AHát used to say that **صَرَارَةٌ** is a sing., like **حَسَانٌ**; but without sufficient authority: and J has regarded **صَرَارِيٌّ** as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;

whence he imagined the **ص** in it to be the relative **ص**, as is shown by his mentioning the word in this place. (IB.)

صُرُورَةٌ: see **صُرُورَةٌ**.

صُرِي: see **صُرِي**: — and see also art. **صُرِي**.

صُرِي: see the next paragraph.

هُوَ مَبِي, said of an oath, (S,) or **هُوَ مَبِي**, **صُرِي**, (M, K,) and **أَصْرِي**, and **صُرِي**, and **أَصْرِي**, (Yaakooob, S, M, K,) and **صُرِي** and **أَصْرِي**, (K, TA,) or **صُرِي** and **أَصْرِي**, (as in a copy of the M,) *It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.)* Aboo-Semmál El-Asadee, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorn-tree (**عَوْسَجَة**); and he took her, and said, **عَلِمَ رَبِّي أَنَّنَا مَبِي صُرِي** *My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أَصْرَتٌ عَلَى الشَّيْءِ "I persevered, or persisted, in the thing:" (S:) [or "I determined, or resolved, upon the thing:"]* AHeyth says, **صُرِي**, i. e., *Determine thou, or resolve thou; as though he addressed himself; from أَصْرَ عَلَى فَعْلِهِ "he determined, or resolved, upon going on in doing it, and not turning back:"* it is also said that **أَصْرِي** is changed into **صُرِي**, like as they say **بَابَا أَنْتَ** and **بَابِي أَنْتَ**: and in like manner, **صُرِي** is changed into **صُرِي**; the **ا** in **أَصْرِي** being elided: not that they are two dial. vars., **أَصْرَتٌ عَلَى الشَّيْءِ**: and Fr. says that **صُرِي** and **أَصْرِي** are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the **ص** into **ا** [written **ص** after fet-h]: and in like manner, [changing verbs into nouns,] they say, **نُبِي عَنْ قَبْلِ وَقَالَ**; &c. (TA.) Accord. to AZ, one says, **أَصْرِي** meaning *Verily, it is a truth, or reality, from me; and Aboo-Málik says the same of أَصْرِي*. (TA.)

صُرِي: see the next preceding paragraph, in three places,

صُرِي and **أَصْرِي** A dirhem, (S, M, A, K,) and a deenár, (A,) *that sounds, (S, M, K,) or rings, (A,) when struck: (S, M, A, K; in some copies of the last of which, in the place of إِذَا نَقَرَ, is put إِذَا نَقَدَ: TA:) accord. to some, used only in negative phrases: (IAqr, M:) thus used in the phrase, مَا لِفُلَانٍ صُرِي, [expl. as] meaning Such a one has not a dirhem nor a deenár: (IAqr, A:*) and so used, as meaning a dirhem, by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)*

Bk. I.

صُرِي: see **صُرِي**.

صُرِي: see **صُرِي**: — and see also art. **صُرِي**.

الصَّرَارُ, (Msb,) or **صَرَارُ اللَّيْلِ**, (S, K,) or both, (Mgh in art. **حَطَب**), and **الصَّرَصُرُ**, (M and L in art. **جَدَد**.) *The جَدَد; [a cricket, which is called the صَرَار in the present day]; (S, M, Mgh, L;) a certain thing that creaks (يَصُر); (Msb;) a small flying thing; (K;) it is larger than the جَدَد, and is called by some of the Arabs الصَّدَى: (S, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (يَصُر) by night, and hops, and flies, thought by the [common] people to be the جَدَد, and found in the deserts. (Msb.)*

صَرَانٌ *Such as grow in hard ground (جَدَد [in the CK, erroneously, جَدَد] of the trees termed شَجَرُ الْعَلْدِ, (K, TA,) and of other trees. (TA.)*

صُرُورٌ: see **صُرُورٌ**, in three places. — and see **الصَّرَارُ**. — Also *A certain insect (دُوْبِيَّة), (M, K, TA,) beneath the ground, that creaks (يَصُر) in the days of the [season called] رَبِيع; (TA;) and so صُرُورٌ and صُرُورٌ. (M, K, TA.) [Accord. to Forskál, (Descr. Animal., p. xxii.,) صرصر, pronounced "sursur," is applied to an insect which he terms Blatta Aegyptiaca.] — And The cock: (K, TA: [written by Golius and Freytag صرصر:]) so called because of his cry. (TA.) — See also **صُرُورٌ**.*

صُرُورٌ: see **صُرُورٌ**: — and see also **صُرُورٌ**.

صُرُورَانٌ: see the next paragraph, in two places.

صُرُورَانِي sing. of **صُرُورَانِيَاتٌ**, (S, Msb,) which signifies *Camels between the بَحَاتِي [or Bactrian (in the CK, erroneously, نَجَاتِي)] and the Arabian: (S, M, Msb, K:) or such as are called فَوَالِج: (S, M, K:) and صُرُورَانٌ [if not a mis-transcription] signifies the same. (TA.) [See also صُرُورٌ.] — And صُرُورَانِي (S, M, K) and صُرُورَانٌ (M, K) A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.)*

صُرُورٌ Large camels; (S, M, K;) as also **صُرُورٌ** and **صُرُورٌ**. (TA.) — And *A camel of the species called بَحْتِي [i. e. Bactrian]: (M, K;) [see also صُرُورَانِي:] or its offspring; as also صُرُورٌ: (M:) or an excellent stallion-camel. (IAqr.) — See also صُرُورٌ. — Also A ship, or boat: [or a long, or great, ship or boat:] and so **فُرُورٌ**. (TA.)*

الصَّرَاصِرَةُ *The Nabathæans of Syria. (S, K.)*

رَجُلٌ صَارٌ بَيْنَ عَيْنَيْهِ *A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — And صَارٌ signifies Trees (شَجَرٌ) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.)*

صَارَةٌ *A want; a thing wanted; an object of want; or a needful, or requisite, thing: (S, M, K:) pl. صَوَارٌ. (TA.) One says, لِي قَبْلَ فُلَانٍ صَارَةٌ, [I have a want to be supplied to me on the part of such a one]. (A'Obeyd, S.) — Also Thirst: (S, K:) pl. صَوَائِرٌ, (K,) which is extr., (TA,) and صَوَارٌ: (K:) or the latter is pl. of **صَارَةٌ** in the sense first expl. above; as A'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is **صَوَائِرٌ**; and he cites the following words of Dhu-r-Rummeh:*

فَأَصَاعَتِ الْحُقُبُ لَمْ تَقْضَعْ صَوَائِرَهَا

[And the wild asses turned back, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that **صَوَائِرٌ** is pl. of **صَوِيرَةٌ**, [which is not expl.,] and that the pl. of **صَارَةٌ** is **صَوَارٌ**. (S.) One says, قَضَعَ الْحِمَارُ صَارَتَهُ, meaning *The ass drank water until he quenched his thirst. (S.)*

صَارُورٌ: see **صُرُورَةٌ**, in two places.

صَارُورَةٌ: see **صُرُورَةٌ**, in three places.

صَارُورَاءٌ: } see **صُرُورَةٌ**.
صَارُورِي: }

صَوِيرَةٌ *Narrow in disposition and in mind or judgment or opinion. (Sgh, K.)*

حَجَرٌ أَصْرٌ *A hard stone: (Tekmileh, TA:) and صَخْرَةٌ صَوَا a hard rock: (M, K:) or a smooth rock. (L.)*

أَصْرِي: see **صُرِي**, in four places.

أَصْرِي: see **صُرِي**, in three places.

صُرَّةٌ or **مِصْرٌ**: see **صُرَّةٌ**.

مِصْرَتَا الْبَوْلِ وَالْفَائِطِ [The two sphincters that serve as repressers of the urine and dung]. (K in art. **اسر**.)

مِصْرَةٌ *A she-camel that does not yield her milk copiously. (M, K.)*

مِصْرَةٌ *That has been left un milked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also مِصْرَةٌ; applied to a ewe, or she-goat: or the former is from صُرِي, aor. يَصُرِي, (K,) inf. n. تَصْرِيَةٌ, and therefore should be mentioned in art. **صُرِي** [q. v.]. (TA.)*

مِصْرَةٌ: see the next paragraph.

مِصْرُورٌ *Bound, as a captive. (Mgh.) — And مِصْرُورَةٌ and مِصْرُورَةٌ A she-camel having her udder bound with the صَرَار. (IAth, TA.) — And مِصْرُورٌ applied to a solid hoof, Contracted: or narrow: (M, K:) or narrow and contracted: (S:) and مِصْرُورٌ signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA.) — Also † A man having an iron collar put upon his neck, or round his neck and hands together. (A.)*

مَصَار [app. an irregular pl. of مَصِير, and therefore without tenween,] The **أَمْعَاء** [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, **شَرِبَ حَتَّى مَلَأَ**, meaning [He drank until he filled] his **مَصَارَ**, mentioned by AHn on the authority of IAqr, with no more explanation than this. (M.)

أَمْرَأَة: see **مَصْرُور**. — One says also **مُصْطَرَّة** [meaning † A woman narrow in the flanks]. (A.) = See also **مُصْطَرِد**, in art. **صرد**.

صر

1. **صَرَبَ** He made the sour milk termed **صَرَب**: (K, TA:) [or] **صَرَبَ اللَّبَن**, (M, TA,) aor. -, (M,) or **صَرَبَ**, (TA,) inf. n. **صَرَبٌ**, he made the milk to become what is termed **صَرَب**: and he milked some of the milk upon other milk, and left it to become sour: (M, TA:) or **صَرَبَ اللَّبَنَ فِي الْوَتْبِ** he collected the milk in the skin, portion after portion, and left it to become sour; as also **صَرَبَ اللَّبَنَ فِي السَّقَاءِ**, (S:) or you say, **صَرَبَ اللَّبَنَ فِي التَّخِي** [he collected, portion after portion, and left, the milk in the skin called **سَقَاء** and the clarified butter in the skin called **تَخِي**]. (M, TA.) — [Hence,] **صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ** † I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) — And **صَرَبَ** † He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord. to some, particularly said of a stallion-camel: (TA:) [or] **صَرَبَ بَوْلَهُ**, (S, M,) aor. **صَرَبَ** and -, inf. n. **صَرَبٌ**, (M,) † he kept in, or retained, and collected, his urine: (S, M:) accord. to some, particularly said of a stallion-camel. (M.) — And **صَرَبَ الصَّبِيَّ** [**صَرَبَ** being app. understood] † The boy remained some days without discharging his excrement, or ordure: (M, TA:) and **صَرَبَ بَطْنَ الصَّبِيِّ**, inf. n. **صَرَبٌ**, † the boy's belly became constipated (**عَقَدَ**), that he might become fat: (M:) [or] **صَرَبَ الصَّبِيَّ لِيَسْمَنَ** † the boy's excrement, or ordure, (**ذُو بَطْنِهِ**), became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, **صَرَبَ** is expl. as signifying **عَقَدَ بَطْنَ الصَّبِيِّ**, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is **بَطْنَ**, agreeably with the explanation of **صَرَبَ بَطْنَ الصَّبِيِّ** in the M, given above: otherwise, the meaning must be † He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] = **صَرَبَ**, aor. -, (K, TA,) inf. n. **صَرَبٌ**, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) = **صَرَبَتِ الْأَرْضُ** The land produced herbs, or trees, such as are termed **صَرَب** [a coll. gen. n. of which the n. un. is **صَرَبَةٌ**, q. v.]. (M, K.) [The meaning is indicated in both by the context.] = **صَرَبَ**

also signifies *He cut, or cut off*; (K, TA;) i. q. **صَرَمَ**; like as one says **لَا زِمْرَ صَرَبَةٌ** and **لَا زِمْرَ**. (TA.) = And i. q. **كَسَبَ** [He gained, acquired, or earned; &c.]. (K.)

2. **تَصْرَبٌ** The drinking of sour milk, (O, K, TA,) such as is called **صَرَب**. (TA.) — And The eating of gum, (O, K, TA,) i. e., what is called **صَرَب**. (TA.)

4. **اَصْرَبَ** He (a man, TA) gave. (O, K.) One says, **اَصْرَبَ إِلَيْهِ مَالًا**, He (a man) gave to him property. (TK.)

8: see 1, first sentence. — **اَصْطَرَبَ صَرَبَةً** He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.)

11. **اَصْرَابٌ** [said by MF to be written by ISd] **اَصْرَابٌ** It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. **اَصْرَابٌ**: see what next precedes.

صَرَبٌ and **صَرَبٌ** (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin: (M, K:) or very sour milk: (S, Mgh:) or milk that has been collected in a skin for some days so that it has become very sour: (Aq, M:) n. un. **صَرَبَةٌ** and **صَرَبَةٌ**: (M, TA:) **صَرَابٌ**, occurring in some of the Expositions of the Jāmi' es-Ṣagheer, is a mistranscription; or it may be a pl. of **صَرَبٌ** accord. to the analogy of **حَبْلٌ** and **جِبَالٌ**, and **رَمْلٌ** and **جَاوَانَا بِصَرَبَةٍ** † **تَزَوَى** (Mgh.) One says, **جَاوَانَا بِصَرَبَةٍ** † **تَزَوَى** [He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that **الصَّرْمُ** is like **الصَّرَبُ**, and is better known. (TA.) [But this evidently relates to the signification of “the act of cutting,” or “cutting off;” not to **الصَّرَبُ** as applied to milk.] — Also, (K,) or the former word, (M,) **Milk that is provided in a skin for a journey**, (M, K,) whether fresh or sour. (M.) — And both words, (M, K, TA,) or **صَرَبٌ** [only], (S, Mgh,) **Gum**: (Mgh:) or **red gum**: (T, S, M, L, TA: in the K, **الصَّبْعُ الْأَخْمَرُ** is erroneously put for **الصَّبْعُ الْأَخْمَرُ**: TA:) some say (M) it is the gum of the **طَلْح** (S, M) and of the **عَرْفُط**, peculiarly; the pieces of which are red, as though they were ingots [of gold], and they are broken with stones: (M:) the n. un. is **صَرَبَةٌ**: (S, M: [**صَرَبَةٌ** as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. **صَرَبٌ** or **صَرَبٌ**] has **صَرَابٌ** for pl.: (M:) sometimes, (S,) what is called **صَرَبَةٌ** is a thing like the head of the cat [in size], within which is a thing [or substance] like **دَبْسٌ** [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K.)

صَرَبٌ A few tents (**بُتُوتٌ** [in the O, erroneously, **بَتُوتٌ**]) of the weak sort of the Arabs of the desert: (IAqr, O, K, TA:) and **صَرَبٌ**. (O.)

صَرَبٌ: see **صَرَبٌ**, in two places. — Also **Red honey**. (TA in art. **ضرب**.) — See also **صَرَبَةٌ**.

صَرَبَةٌ: see **صَرَبٌ**, in two places. — Hence, † The water [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرَبَةٌ: see **صَرَبٌ**, in three places. — Also A herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (**يَتَجَبَّرُ**, so in the M, [in the K **يَتَخَيَّرُ**, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] **صَرَبٌ**. (M.)

صَرَبِي, (S, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [she-camel called] **بَحِيرَةٌ**, (S, K,) whose milk was forbidden [by the pagan Arabs] for the sake of the idols (**الطَّوَاغِيتُ**), no man milking her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from **صَرَبْتُ اللَّبَنَ فِي الصَّرْعِ** [expl. above]; or, as some say, from [**الصَّرَبُ** as signifying] “the act of cutting,” or “cutting off;” and this seems to be the more correct of the two explanations: accord. to IAqr, it signifies a she-camel having the ear slit, like the **بَحِيرَةُ**, or cut off: and its pl., he says, is **صَرَبٌ**. (TA.)

صَرَابٌ Seed-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.)

صَرَبِي Milk that has been made what is termed **صَرَب**; as also **مَصْرُوبٌ**: (M, TA:) or sour milk: (A, K, TA:) pl. **صَرَبٌ**. (K.) So in the saying **الصَّرَبِيُّ لَا الصَّرَبِي**, i. e. [Give me] the thick [milk], from a number of milch camels, that has been mixed together; not the sour. (A, TA.)

صَرَابَةٌ Clearness, and smoothness: thus in the phrase **صَرَابَةٌ حَنْظَلٍ** in a verse of Imra-el-Kays; as some relate it: (M, TA:) as others relate it, **صَرَابَةٌ**, (M,) or **صَلَابَةٌ**. (TA.)

مَصْرُوبٌ A vessel in which milk is collected, portion after portion, and left to become sour: (S, K:) and so **مَكْرُوسٌ** and **مَقْرَعٌ**: pl. **مَصْرَابٌ**. (TA.)

مَصْرُوبٌ: see **صَرَبِي**.

مَصْرَبَةٌ † A she-camel that is kept from being milked, in order that she may become fat. (L in art. **صَفح**, from the T.)

صرح

2. **صَرَحَ**, inf. n. **تَصْرِيحٌ**, He plastered with

صَارُوحٌ a watering-trough or tank (K, * TA) &c.: and sometimes they said صَرَّحَ. (TA.)

صَارُوحٌ Quick lime (نُورَةٌ), and the mixtures thereof; (T, S, M, Mgh, Mṣb, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally صَارُوحٌ, (TA,) arabicized, (S, M, Mṣb, K,) as is every word in which occur both ص and ح, (S, Mṣb,) or صَرَّحَ is an exception to this rule: (TA in art. صَوَّحَ:) sometimes it is called صَارُوقٌ. (TA.)

صرح

1. صَرَّحَ, (S, O, Mṣb, K,) aor. ٢, (K,) inf. n. صَرَّاحَةٌ and صَرَّوْحَةٌ, (S, O, Mṣb,) [both strangely said in the K to be subst.,] It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Mṣb, K;) said of a thing (S, O, Mṣb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) — صَرَّحَ: see 2, in two places.

2. صَرَّحَتْ She (a camel) yielded pure, or clear, milk. (TA in art. حَلَبَ.) — [Hence, probably,] تَصْرِيحٌ signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of تَعْرِيضٌ. (S, A, K.) You say, صَرَّحَ بِمَا فِي نَفْسِهِ, (S, A, L, Mṣb, K,) and بِمَا عِنْدَهُ, (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also بِهٖ صَرَّحَ; (L, K;) and صَرَّحَ بِهٖ: (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Mṣb.) And صَرَّحَ الشَّيْءَ, (TA,) inf. n. تَصْرِيحٌ; (K, TA;) and صَرَّحَهُ, (TA,) inf. n. صَرَّحٌ; (K, TA;) and صَرَّحَهُ, (TA,) inf. n. إِصْرَاحٌ; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) — This verb is also intrans. (K.) One says, صَرَّحَتِ الْخَمْرُ, (S, A, Mṣb,) inf. n. تَصْرِيحٌ, (S, K,) The wine became free from froth; (S, A, Mṣb, K;) [it became clear] after fermenting and frothing. (S.) And صَرَّحَ النَّهَارُ The day became free from clouds, and sunny: (A:) or صَرَّحَ الْيَوْمُ the day became free from mists and clouds. (Mṣb.) And صَرَّحَتِ كُحْلٌ The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, صَرَّحَتِ السَّمَاءُ: (L:) or the former means the sky became clear of clouds. (S in art. كَحَلَ, and Meyd.) And صَرَّحَ, (S, Mṣb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Mṣb,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Mṣb, K, TA;) and so انصَرَّحَ, (S, K, TA,) said of the truth.

(S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تَرِيحٌ meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَّحَ الْحَقُّ عَنْ مَخْضِهِ, (S, Meyd, A, Mṣb,) another prov., meaning † The truth, or affair, became revealed, or manifest, (S, Meyd, Mṣb,) after its being concealed: (Meyd, Mṣb:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also زَيْدٌ.] And صَرَّحَتْ بِجَلْدَانٍ, another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in Jildhān; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Ḥar p. 106,] a place in Eṭ-Ṭáif, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صَرَّحَتْ denoting the قِصَّةَ or خُطْبَةَ: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — See also a trad. cited in art. صَوَّحَ, conj. 2. — صَرَّحَ said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.)

3. صَارَحَهُ, inf. n. صَارَاحَةٌ and صَارَاحٌ, He confronted him, or faced him.] One says, صَارَحَهُ مَصْرَاحَةً, (S, K,) and صَارَاحًا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K.) And تَقَبَّحَتْهُ مَصْرَاحَةً, (A, TA,) and صَارَاحًا, and صَارَاحًا, (TA,) I met him face to face. (A, TA.)

4: see 2.
5. تَصْرَعُ الزَّبَدُ عَنِ الْخَمْرِ The froth became cleared away from the wine. (TA.)
7: see 2.
قَصْرٌ A قصر [i. e. palace, or pavilion, &c.]: (Zj, S, A, K,) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Mṣb, TA:) pl. صُرُوحٌ. (S, A.)

صَرَّحَ: see صَرَّحَ.
صَرَّحَةٌ The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its عَرَصَةٌ, (S, TA,) or its سَاحَةٌ [which means the same]: (A, Mṣb, TA:) pl. صَرَّحَاتٌ. (Mṣb.) — And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] صَحْرَاءٌ. (L.) — [Hence, app.,] one says, خَرَجَ لَهْرٌ صَرَّحَةٌ بَرَّحَةٌ, (so accord. to the TA as from the K,) or صَرَّحَةٌ بَرَّحَةٌ, (O, and so in my

MS. copy of the K,) or صَرَّحَةٌ بَرَّحَةٌ, (so in the CK,) He went forth openly, or into the field [of battle], to them: (O, K:) and إِنَّ خُرُوجَ صَرَّحَةٍ بِرَّحَةٍ, (so accord. to the TA as from the K,) or صَرَّحَةٌ بَرَّحَةٌ, (O, and so in the CK,) or صَرَّحَةٌ بَرَّحَةٌ, (so in my MS. copy of the K,) [accord. to SM,] with fet-ḥ in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. Verily the going forth openly, or into the field of battle, is frequent. See also صَحْرَةٌ, and بَحْرَةٌ.]

صَرَّحَانٌ: } see صَرَّحَ.
صَرَّاحٌ: }
صَرَّاحٌ: see صَرَّحَ, in six places. — Also Thin milk, containing much water, so that in some parts of it one sees a tawiness and خُضْرَةٌ [here app. meaning a blackish hue]. (L.) — See also 3, in two places.

صَرَّاحٌ: see the next paragraph, in two places.
صَرَّيْحٌ Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Mṣb, K, TA;) as also صَرَّيْحٌ, (S, K,) which is by some restricted by the [additional] epithet white, (TA,) and صَرَّاحٌ, (L, K,) and صَرَّاحٌ, which is [said to be] more chaste [though much less usual] than صَرَّاحٌ, (L,) and صَرَّاحٌ, (K,) and صَرَّاحٌ, (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صَرَّاحٌ, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say صَرَّيْحٌ لَبَنٌ Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drawn. (TA in art. زَهَرَ.) And بَوْلٌ صَرَّيْحٌ Urine free from froth. (T, L.) And صَرَّاحٌ صَرَّاحٌ, (L,) and صَرَّاحِيَّةٌ, (L, K,) without teshdeed, (K,) Pure wine, (L, K,) without admixture. (TA.) And كَأْسٌ صَرَّاحٌ A cup of wine without admixture. (S, A, Mṣb, K.) And جَاءَ بَنُو تَمِيمٍ صَرَّيْحَةً The sons of Tameem came unmixed with any others. (S.) And رَجُلٌ صَرَّيْحٌ, (T, S, L, K, *) and عَرَبِيٌّ صَرَّيْحٌ, (A, Mṣb,) A man, (T, S, L,) and an Arab, (A, Mṣb,) of pure, or unmixed, race or genealogy; pl. صَرَّاحَاءٌ: (T, S, A, L, Mṣb, K:) and صَرَّاحٌ, (T, TA;) pl. صَرَّاحِيٌّ, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صَرَّيْحٌ Pure, or unmixed, race or genealogy. (A.) And كَلِمَةٌ صَرَّاحِيَّةٌ [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And صَرَّاحٌ and كَذِبٌ صَرَّاحٌ, the latter with kesr, and صَرَّاحِيَّةٌ and صَرَّاحِيٌّ (TA) and صَرَّاحَانٌ with damm, (Lḥ, TA,) + A pure, sheer, or unmixed, lie, (Lḥ, TA,) manifest, and known

to men. (TA.) And قَوْلٌ صَرِيحٌ + A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Mṣb.) And صُرُوحٌ: [Pure unmixed, evil, or mischief]. (A, TA.) And صَرِيحُ النَّصِيحِ + Pure, or sincere, in admonition, or counsel. (L, TA.)

صَرَاحَةٌ: } inf. ns. of صَرَخَ [q. v.]. (S, O,
صُرُوحَةٌ: } Mṣb.)

صُرَايَةٌ: see صَرِيحٌ, in three places. — [Hence the saying,] أَتَاهُ بِالْأَمْرِ صُرَايَةً [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.)

صُرَايِيٌّ: see صَرِيحٌ.

صَرِيحِيٌّ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ, (S, TA,) or الصَرِيحُ, (TA,) that begat a generous breed. (S, TA.)

صُرَايَةٌ A vessel for wine: (K:) [in Pers. صُرَايِيٌّ:] but IDrd doubts its correctness. (TA.)

صَرَاحٌ A certain flying thing, resembling the [species of locust called] جُنْدَبٌ, which is eaten. (K.)

صَرَاحِيٌّ: see صَرِيحٌ.

صَرَاحِيٌّ like مَحْدَثٌ [in measure], (S, K,) [in one of my two copies of the S مُصْرَحٌ also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the poetry of Et-Ṭirimmāh. (S.)

مِصْرَاحٌ A she-camel that does not yield frothy milk; (T, K;) [in the CK, لا تَرْغِي is put for لا تَرْغِي]; that yields pure milk, with little froth. (M, TA.)

صرخ

1. صَرَخَةٌ, (L, K,) an inf. n. of صَرَخَ, (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, صَرَخَ, inf. n. صَرَخَةٌ; and اصْطَرَحُوا; [He called or called out, &c.]; both meaning the same. (S.) And صَرَاحٌ is also an inf. n. of صَرَخَ, (A, Mgh, Mṣb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيحٌ, (S, TA,) which is likewise an inf. n. of صَرَخَ: (A, Mgh:) one says, صَرَخَ, aor. ² (A, MA, Mgh, L, Mṣb) and ², (MA,) inf. n. صَرَاحٌ (A, MA, Mgh, L, Mṣb) and صَرِيحٌ, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A,

MA, L, Mṣb:) or did so vehemently: (Mgh, L, Mṣb:*) and he called, or cried, for aid, or succour, (A, Mgh, L, Mṣb,) saying, وَأَا غَوَاةَ [Alas, a crying for aid!] and وَأَا صَرَخَاتَهُ [Alas, a crying of alarm!]; (L;) and اصْطَرَحَ signifies the same: (AḤát, L:) and اصْطَرَحُوا is syn. with اصْطَرَحُوا; (S, TA;) meaning صَرَخُوا; as also اصْطَرَحُوا; (TA;) or [rather] meaning They called or called out, &c., (صَرَخُوا,) one to another. (TK.) كَانَتْ كَصَرَخَةِ الْحَبْلِ [It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. اصْرَحَ He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Mṣb;) as also اصْطَرَحَ: (AḤát, L:) the ʾ in the former verb is said to have a privative effect, so that اصْطَرَحَتْهُ signifies I made his crying, or vehement crying, &c., to cease: (TA:) and صَارِخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعِلَةٌ; (K;) and صَرِيحٌ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.)

5. اصْطَرَحَ He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) One says, اصْطَرَحَ بِهِ حَقِيْقٌ, (S,) meaning اصْطَرَحَ بِالْعَطَاشِ [i. e. The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity]. (S, TA.)

6. اصْطَرَحُوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, اصْطَرَحُوا; and app. اصْطَرَحُوا, as seems to be indicated in the L and K;] see 1.

8: see 1, in two places: and see also 6.

10. اصْطَرَحَهُ He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Mṣb.) — And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) — [Hence,] اصْطَرَحَ الْإِنْسَانَ There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (Iath, TA.) اصْطَرَحَ الْعَبِيَّ means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فَاصْطَرَحَ عَلَيَّ أَمْرَاتِهِ, not by אמרותه, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) — See also 1, in two places; and 6: — and see 4.

صَرَخَةٌ an inf. n. of 1 [q. v.]. (S.) — Hence, (TA.) The call to prayer. (K, TA.)

صَرَاحٌ an inf. n. of صَرَخَ [q. v.]. (A, &c.)

صَرِيحٌ an inf. n. of صَرَخَ [q. v.]: (A, Mgh:) see also 4. — See also صَارِخٌ, in four places.

الصَّارِخُ [He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. — And hence,] The peacock. (IAar, K.)

صَارِخٌ Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also صَرِيحٌ. (A, Mṣb.) And Calling, or crying, for aid, or succour; (S, Mṣb, K;) and so صَرِيحٌ; (S, K;) and مُصْرِحٌ. (S.) — Also, and صَرِيحٌ, (AHeyth, S, A, K,) or the latter [only] of these, (T, Mṣb,) and مُصْرِحٌ, (S, A, Mṣb, K,) and صَارِخَةٌ, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Mṣb, K:) Az says that he had not heard صَارِخٌ in this sense on the authority of any except Aq; but that all men agree that it has the second of the senses given above, and that مُصْرِحٌ has the last of those senses. (TA.) عَبْدٌ صَرِيخَةٌ أُمَّةٌ, meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], مَا أَنَا بِمُصْرِحِكُمْ وَمَا أَنْتُمْ بِمُصْرِحِيّ I am not your aiders, nor are ye my aiders. (TA.) — الصَّارِخُ is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — And صَارِخٌ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (Iath, TA.)

صَارِخَةٌ The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, سَمِعْتُ صَارِخَةَ الْقَوْمِ [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) — See also 4. — And see صَارِخٌ.

مُصْرِحٌ: see صَارِخٌ, in three places.

مُصْرِحٌ: see صَارِخٌ.

صرد

1. صَرَدٌ, aor. ², inf. n. صَرَدٌ, He, or it, was, or became, cold: or intensely cold. (M, L. [See صَرَدٌ.]) One says, صَرَدْتُ الْيَوْمَ صَرَدًا شَدِيدًا [I was, or became, to day, very cold; or very intensely cold]. (A.) And صَرَدَ يَوْمَنَا [Our day was, or became, very cold; or very intensely cold]. (A.) — And صَرَدٌ, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.) — And صَرَدٌ said of milk, It became in a state of decomposition, by reason of cold. (TA.) — And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) — صَرَدَ عَنِ الشَّىءِ,

inf. n. as above, means † *He abstained, refrained, or desisted, from the thing*; [as though he became cold with respect to it;] *he left, relinquished, or forsook, it*: (M:) and *صَدَرَ قَلْبِي عَنِ الشَّيْءِ* † *My heart refrained from the thing; left, relinquished, or forsook, it*: (S, A, O, K:) like as one says, *أَصْبَحَ قَلْبِي صَرْدًا*: (TA:) the [lizard called] *صَبَّ* is spoken of as saying,

• *أَصْبَحَ قَلْبِي صَرْدًا • لَا يَشْتَبِي أَنْ يَرِدَا*

[† *My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drink*.] (O.) — *صَرْدٌ*, (M, L, K,) or *صَرْدٌ*, (S,) or *صَرْدٌ*, (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) *It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness*; expl. by *نَفَذَ حَدَّهُ*: (S:) or *it penetrated so that its extremity passed through*; expl. by *نَفَذَ حَدَّهُ*; (L, K;) or *خَرَجَتْ شِبَابَةٌ حَدَّهُ*; and so *صَرْدٌ*, aor. 2.

(A. [See *صَارِدٌ*: and see an ex. in a verse cited voce *بَقِيًا*].) — And *صَرْدٌ*, (K,) inf. n. *صَرْدٌ* and *صَرْدٌ*, (M, L,) [the latter inf. n. suggesting that one says also *صَرْدٌ*,] said of an arrow, (M, K,) and of a spear and the like, (M,) *It missed the object of aim*: thus having two contr. significations: (M, L, K:) and *صَرْدٌ* also has the latter of these two significations. (L.) — *صَرْدٌ* said of a horse, aor. 2, [inf. n. *صَرْدٌ*,] † *He became galled in the place of the saddle*: (K, TA:) [or *he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls*: (see *صَرْدٌ* and *صَرْدٌ*:)] and, said of a camel, *he had white fur growing in the place of a gall produced by the saddle, after its healing*. (AO.) — See also 4.

2. *تَصْرِيدٌ*, (S, M, K,) in the giving to drink, (S, K,) is *The giving to drink less than satisfies thirst*. (S, M, K.) One says, *صَرَدَهُ* *He gave him to drink less than satisfied his thirst*. (M.) And *صَرَدْتُ الشَّارِبَ عَنِ الْمَاءِ* *I stopped short the drinker from drinking the water*. (A.) And *سَقَى سَقْيًا غَيْرَ تَصْرِيدٍ* [He gave to drink a quantity not less than satisfied thirst]. (A.) And *صَرْدَ السَّقْيِ* *He stopped short the giving to drink before satisfying thirst*. (A.) And *صَرْدَ شَوْبِهِ* *He cut short, or put a stop to, his drinking*. (TA.) And *صَرْدَ شَرَابِهِ* *He made his beverage to be little in quantity*. (A.) And accord. to the T, *تَصْرِيدٌ* signifies *The drinking less than satisfies thirst*. (TA.) — Also, (S, K,) in giving, (S,) † *The making to be little, or small, in quantity or number*. (S, K, TA.) One says, *صَرَدَ الْعَطَاءَ* † *He made the gift to be little, or small*, (M, A, TA,) *لَهُ* to him. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] *قَلِيلًا إِلَّا تَصْرِيدًا*, meaning *قَلِيلًا* [i. e. † *They will not enter Paradise save in small number*]. (TA.) — [Also, app., *An arrow's kitting the object of aim*: see its part. n. *مَصْرِدٌ*.]

— And *The act of scattering, or dispersing*. (El-Kálee, TA.) — And *صَرْدٌ* said of barley and of wheat, *It put forth its awn, but not its ears, though almost doing the latter*. (El-Hejeree, M.)

4. *اصْرَدَ السَّهْمُ*, (S, M, L, K,) and *الرُّمْحُ*; (M;) and *صَرَدَهُ*; (M, L, K;) *He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]: (S:) or to penetrate so that its extremity passed through*. (M, L, K.) [See *صَرْدٌ* and *صَارِدٌ*.] — See also 1, latter part.

7. *انْتَصَرَدًا* is said to mean *The experiencing of cold*. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's "Arab. Prov." i. 357: but *أَكَامِرًا*, there, should be *إِكَامِرًا*].)

صَرْدٌ (S, M, L, K) and *صَرْدٌ*, (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and *صَرِيدٌ*, (TA,) *Cold, or coldness*: (S, M, L, K:) or *intense cold*: (M, L:) *صَرْدٌ* is a Pers. word, [originally *سَرْدٌ*,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says *صَرْدٌ يَوْمٌ* and *صَرْدٌ* [A day of cold: or of intense cold]. (A.) — For the former, see also *صَرْدٌ*, in two places. — Also, the former, *A high place in mountains*; (AA, L, K;) being the coldest part. (AA, L.) — *صَرْدٌ* signifies also *Pure, unmixed, unadulterated, or genuine*; (S, M, L, K;) applied to beverage, (L,) such as is termed *تَبِيدٌ*, (S, L,) and to wine, (L,) and to anything. (M, K.) One says *صَرْدٌ كَذِبٌ* † *An unmixed lie*. (S, L.)

And *أُحِبُّهُ حَبًّا صَرْدًا* *I love him with a pure, genuine, or sincere, love*. (AZ, S, L.) — [Hence,] *جَيْشٌ صَرْدٌ* † *An army composed only of the sons of one father or ancestor*: (L:) or *an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]*: (AO:) or, (M, A, L, K,) and *جَيْشٌ صَرْدٌ* (M, A, L) and *صَرْدٌ*, (K,) † *A great army*; (K;) † *an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate*. (M, A, L.) — See also *صَرْدٌ*, near the end.

صَرْدٌ: see *صَرْدٌ*, in three places: — and see *صَرْدٌ*, near the end.

لَيْلَةٌ صَرْدَةٌ *An intensely-cold day*; and *يَوْمٌ صَرِيدٌ* *an intensely-cold night*: (M, L:) [or] *يَوْمٌ صَرْدٌ* *a cold day*: (S:) and *رِيَاخٌ صَوَارِدٌ* [pl. of *صَارِدٌ*] *cold winds*. (Ham p. 596.) And *أَرْضٌ صَرْدٌ* *A cold land*: pl. *صُرُودٌ*: (M:) the latter (i. e. the pl.) *contr. of جُرُومٌ*. (S.) And *رَجُلٌ صَرْدٌ* *A cold, or an intensely-cold, man*: and *قَوْمٌ صَرْدٌ* *a cold, or an intensely-cold, company of men*. (M, L.) See also *مَصْرَادٌ*. — *صَرْدٌ* applied to milk, *In a state of decomposition*, (O, K, TA,) by reason of cold. (TA.) — *صَرْدٌ عَنِ شَيْءٍ* † *Abstaining, refraining, or desisting, from a thing*; [as though cold with respect to it;]

leaving, relinquishing, or forsaking, it. (M.) See 1. — See also *صَرْدٌ*. — And see *صَارِدٌ*. — *صَرْدٌ* applied to a horse, † *Galled in the place of the saddle*: (K, TA:) or, (L,) as also *مُصَرَّدٌ*, (A, TA,) *having a white place, or white places, on his back, produced by galls*, (L, TA,) or *having on his back white places, termed صَرْدَانٌ*, [pl. of *صَرْدٌ*,] *produced by hair growing in the places of galls*. (A.) [And app. applied in a similar sense to a camel: see *صَرْدٌ*.]

صَرْدٌ *A certain bird*, (S, M, K,) *above the size of the sparrow*, (M,) *having a large head*, (K,) *which preys upon sparrows*: (T, K:) *a certain bird, black and white, or party-coloured, (أَبْقَعُ,) with a white belly*: (A:) *a certain bird of the crow-kind, also called الوَاقِي*: (Msb:) *the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen*: (Msb:) *there are two species thereof; one species is called by the people of El-'Irak العَفْعَقُ* [a name now applied to the magpie, *corvus pica*]; *the other species, called الصَرْدُ الْهَمَامَرُ*, [so in the L, but in my copy of the Msb,] *is the wild sort, which is found in Nejd, upon the trees called عَضَاءٌ; it is never seen but upon the ground, [so in the L, but in my copy of the Msb, it is never seen upon the ground,] springing from tree to tree*: (Sukeyn En-Numeyree, L, Msb:) *when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows*: (Msb:) *it is described by AHát as a bird black and white, or party-coloured, (أَبْقَعُ,) with a white belly, and a back of a dark, or an ashy, dust-colour (أَخْضَرُ), [or, as is said in the L, half white and half black, found in trees,] large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear*: (Mgh, Msb:) some add to this that *it is called السُّجُوفُ*, because of the whiteness of its belly; and *الأَخْطَبُ*, because of the dark, or ashy, dust-colour of its back; and *الأَخْبِيلُ* [a name now applied to the green woodpecker, *picus viridis*], because of its diversity of colour; that *it is never seen but upon a branch (فِي شَعْبَةٍ) and so in the L,) or a tree, (Mgh, Msb,) and can scarcely ever, or never, be taken, (Msb,) or can never be taken*: (Mgh, L:) *it is regarded as of evil omen*: (Mgh:) Sgh says that *it is called سَمِيطٌ*, [perhaps a mistranscription for *سَمِيطٌ*, because black and white,] in the dim. form: (Msb:) [it is said that] *it was the first bird that fasted for the sake of God*: (K:) *the pl. is صَرْدَانٌ*: (S, M, Msb, K:) and the female is called *صَرْدَةٌ*. (Msb.) — Also † *A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle*; (M;) or *صَرْدَةٌ* signifies *a white place produced by hair growing in the place of a gall; likened to the colour of the bird thus called*: (A:) pl. *صَرْدَانٌ*. (M, A.) And † *A white place on the hump of a camel*: (M:) or *white fur growing in the place of a gall produced by the saddle, after its healing*: (AO:) pl. as above.

(AO, M.) — And † *A certain vein* (Aṣ, M) *beneath the tongue*, (Aṣ,) or *in the lower part of the tongue*, (M,) of the horse. (Aṣ, M.) And **الْصُرْدَانِ** † *Two veins*, (Lth, Ks, Ṣ, M, L, K,) of a dark, or an ashy, dust-colour, (أخضران, Lth, Ks, M, L,) *in the lower part of the tongue, by means of which the tongue moves about*, (Lth, Ks, L,) or *penetrating within* (يَسْتَبِطِنَانِ) *the tongue*: (Ṣ, M, K:) or *two veins, on the right and left of the tongue*: (L:) or, as some say, *two bones, which erect* (يَقِيمَانِ) *the tongue*. (M.) Yezeed Ibn-Eṣ-Ṣa'ik in his saying

• **لَهُ صُرْدَانٍ مُتَطَلِّعًا اللِّسَانَ** •
 means **ذَرِبَ لِسَانَهَا** [i. e. **ذَرِبَ اللِّسَانَ**], as though he said **لَهُ لِسَانٌ ذَرِبٌ** *He has a long, or an unbridled, tongue*; the phrase that he uses being pleonastic. (Ṣ.) — Also, (M, L,) or **صُرْدٌ**, (so in the K,) and **صُرْدٌ**, which is the more known, (TA,) *A nail in a spear-head*, (M, L, K,) *by means of which the shaft is fastened to it*. (L, K.) — Accord. to Sh, **فَتَحَ صُرْدَهُ** means *He opened his mind, so as to reveal his secrets*. (TA. [But this is perhaps a mistranscription, for **فَتَحَ صُرْدَهُ**: see **صُرْدَةٌ**].)

صُرْدَى [pl. of **صُرْدٌ**; and, agreeably with analogy, of **صُرْدِي**]: see **صُرْدٌ**, and **صُرْدٌ**.

صُرْدِي: see **صُرْدٌ**. — Also *Hoar-frost, or rime*; syn. **جَلِيدٌ**. (TA.) — See also **صُرْدٌ**.

صُرْدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] *A female animal*, (M,) or *a ewe*, (K,) *injured*, (M, K,) and *emaciated*, (M,) *by cold*: pl. **صُرْدَاتٌ**: (M, K:) on the authority of IAṣr. (K.)

صُرْدٌ *Cold and humid clouds in which is no water*: (Aṣ:) or *cold and humid clouds which the wind carries away*; as also **صُرْدِي** and **صُرْدِي**: (M:) or *thin clouds in which is no water*; (Ṣ, K;) as also **صُرْدِي** (K) and **صُرْدِي**. (L, TA.)

صُرْدِي: see what next precedes, in two places.

صَارِدٌ: see its fem., with ة, voce **صُرْدٌ**. — Also, (Ṣ, A, L, K,) and **مُصْرَادٌ**, (Ṣ, L, K,) and **صُرْدٌ**, (A,) *An arrow that has passed, or of which a part has passed, through the animal at which it has been shot*; syn. **نَافِذٌ**: (Ṣ, L, K:) or *of which the extremity only has passed through*: when part of the arrow has passed through, it is termed **نَافِذٌ**; and when the whole has passed through, **مَارِقٌ**. (A.) And **نَبَلٌ صَوَارِدٌ** *Arrows of which the extremities have passed through the animals at which they have been shot*. (A.)

أَصْرَدٌ *More [and most] cold; or more [and most] affected by cold*: — and *More [and most] transpiring*. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.]

مُصْرَدٌ: see what next follows.

مُصْرَدٌ, (Kṭr, L,) or **مُصْرَدٌ**, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) *An arrow missing the object of aim*. (Kṭr, L, K.) [See also **مُصْرَدٌ**.]

مُصْرَدٌ Beverage, (Ṣ,) or drink, (A,) *made little in quantity*. (Ṣ, A.) — And *Given little to drink*: or † *given a small gift*. (Ṣ.) — See also **صُرْدٌ**.

مُصْرَدٌ An arrow hitting the object of aim. (Kṭr, L.) [See also **مُصْرَدٌ**.]

مُصْرَادٌ A wind (ريح) cold; or intensely cold: or accompanied by cold and humid clouds. (IAṣr, M.) — Also, and **صُرْدٌ**, (T, Ṣ, M, K,) A man quickly sensible of cold; (Ṣ;) weak in enduring cold; (K;) impatient of cold. (T, M.) — And the former, *Strong in enduring cold*. (K.) — And A land without trees, and without anything (K, TA) of herbage. (TA.) — See also **صَارِدٌ**.

مُصْطَرِدٌ A man vehemently angered or enraged: (K:) and so **مُصْطَرِدٌ**, without د. (TA.)

صِرَاطٌ

صِرَاطٌ A long sword: a dial. var. of **سِرَاطٌ** [q. v.]. (K.)

صِرَاطٌ A road, or way; as also **سِرَاطٌ**, (Ṣ, K,) which is the original; (TA;) and **زِرَاطٌ**: (Ṣ:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (Ṣ and Mṣb voce **زِرَاطٌ**, q. v.) — **الصِرَاطُ**, also written with س, is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lower your eyes until Fátiméh, the daughter of Moḥammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip. (TA.)

مُصْرَطٌ and **مُصْرَطٌ**: see **مُصْرَطٌ**.

صَرَعٌ

1. **صَرَعَهُ**, aor. -, inf. n. **صَرَعٌ** (Ṣ, O,* Mṣb, K) and **صَرَعٌ**, (Ṣ, O,* K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (Ṣ, O,) and **مُصْرَعٌ**, which is also a n. of place, [and, accord. to rule, of time also,] (Ṣ, O, K,) said of a man, (Ṣ, Mṣb,) *He threw him down, or prostrated him, on the ground*; (O, L, K, TA;) namely, a man. (T, TA.) And **صَرَعَتُهُ** is also

said of a beast, [the pronoun referring to the rider,] meaning *It threw him down*. (TA in art. **قَبَسٌ**.) Hence the saying, **الْمَيِّتَةُ تَصْرَعُ الْحَيَّوَانَ** [*Death prostrates the animal*]. (TA.) And **مَثَلُ الْمُؤْمِنِ كَالخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ** i. e. [*The similitude of the believer is as the fresh, or juicy, plant of seed-produce, which the wind bends at one time, throwing it from side to side, [and straightens at another.]*] (TA, from a trad.) And **صَرَعُ الشَّجَرِ** *The trees were cut and thrown down*. (TA.) — See also 3. — [Hence also,] **صَرِعَ** *He was affected with the disease termed صَرَعٌ* [expl. below]. (Mṣb.) And *He (a man) was affected with diabolical possession, or madness*; inf. n. **صَرَعٌ**. (TA.) — See also 2, in two places.

2. **صَرَعَهُ**, [inf. n. **تَصْرِيعٌ**,] *He threw him down or prostrated him, on the ground, vehemently*; namely, a man. (K.) — **صَرَعُ الْبَابِ**, (K,) inf. n. as above, (TA,) *He made the door-way to have what are termed مِصْرَاعَانِ* [i. e. a pair of folding doors]; as also **صَرَعَهُ**. (K, TA.) — And [hence,] **صَرَعُ الشَّعْرِ** † *He made the poetry to have what are termed مِصْرَاعَانِ*; as also **صَرَعَهُ**: (K, TA:) or **تَصْرِيعُ الْبَيْتِ مِنَ الشَّعْرِ**, (Ṣ,) or **تَصْرِيعُ الشَّعْرِ**, (TA,) is the making the first **مِصْرَاعٌ** [meaning hemistich] to rhyme [like the second]; (Ṣ;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the **مِصْرَاعُ** of the door-way. (Ṣ, TA.)

3. **صَرَعْتُهُ فَصَرَعْتُهُ**, (Ṣ, Mṣb, TA,) inf. n. of the former **مُصَارَعَةٌ** and **صِرَاعٌ**, (Mṣb, TA,) *I wrestled with him, each of us endeavouring to throw down the other, [and I overcame him in doing so, or and I threw him down.]* (TA.)

5. **تَصْرَعُ لَهُ** † *He became lowly, humble, or abased, and abashed, to him*; as also **تَضَرَعُ**: (Az, TṢ, TA:) or † *he lowered, humbled, or abased, himself to him*: one says, **لَهُ مَا زِلْتُ أَنْتَصِرُ لَهُ** and **إِلَيْهِ مَا زِلْتُ أَنْتَصِرُ لَهُ** [I ceased not to lower, humble, or abase, myself to him] **حَتَّى أَجَابَنِي** [until he answered me, or gave me his assent]. (Z, TA.)

6. **تَصَارَعُوا** *They wrestled, one with another, endeavouring to throw down one another*; and [**أَصْطَرَعُوا** signifies the same; or] **أَصْطَرَعَا** *they two wrestled, each endeavouring to throw down the other*. (TA.)

7. **انْصَرَعُ** [*He, or it, became thrown down, or prostrated, on the ground*]. (Occurring in the K in art. **جَأَتْ**.)

8: see 6, in two places.

صَرَعٌ an inf. n. of 1. (Ṣ, Mṣb, K.) — Also, [as a subst., *Epilepsy, or falling sickness*: and sometimes, app., *ecstatic catalepsy; a sort of trance into which a person falls*:] a certain disease, (Ṣ, O, Mṣb, K,) well known, (Ṣ, O,) resembling madness, or diabolical possession, (Mṣb,) accord.

to the Ra-ees [Ibn-Seenà, whom we call "Avicenna"], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بطنون) of the brain and in the ducts of the أعصاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خلط [or humour], whereby the روح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) — Also A sort, or species: and a state, condition, or manner of being: syn. فن and فن: (S, K:) of a thing: (K:) and so صرع: and likewise صرع and صرع: (TA:): [see also صرعة:] pl. [of mult.] صروع (S, K) and [of pauc.] أصرع. (K.) One says, هو ذو صرعين, meaning ذو لونين [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbád, Z, O, K.) And للامر صرعان I left them changing from state to state. (Ibn-'Abbád, O, K.) And لطرقتان, meaning طرفان [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — See also صرع, in three places.

— صرعان Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — And [hence, perhaps,] الصرعان signifies The night and the day; (K;) [and] so الصرعان, with kesr, like الصرغان: (TA in art. صرف:) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صرع: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العصران; (S and K in explanation of الأبردان;) and some assert that it is formed by transposition from العصران: (TA:) or the two extremities of the day. (A, TA.) And one says, آتته صرعي النهار I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لقيته صرعي النهار I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says,

• كَانَنِي نَارِعٌ يَشْبِيهِ عَن وَطَنِ •
• صِرْعَانِ رَائِحَةٌ عَقْلٌ وَتَقْيِيدٌ •

meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Aboo-'Aleé relates it, رَائِحَةٌ, [as a partial substitute for صرعان,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they

shackle his legs in the morning so that he may pasture [but not stray]: another reading is صرغاه [his morning and evening]. (TA.) — One says also, هُوَ صِرْعٌ كَذَا i. e. حذاه [app. meaning It is over against, or corresponding to, such a thing]. (O, K.)

صرع an inf. n. of ل. (S, K.) — And i. q. مَصْرَعٌ. (K.) See the latter in two places. — See also صرع, former half. — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَأَنْصَرَفْتُ وَمَا أَذْرِي عَلَى أَيِّ صِرْعِي أَمْرِهِ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.)* And a poet says,

• فَرَحْتُ وَمَا وَدَعْتُ لَيْلَى وَمَا دَرْتُ •
• عَلَى أَيِّ صِرْعِي أَمْرَهَا أَتَرَوُّحُ •

[And I went, and bade not farewell to Leylâ, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — See also صرع, in the middle of the paragraph. — Also A like; a similar person or thing; and so صرع. (O, K.) One says, هَبَا صِرْعَانِ (S, O) and صرعان (O) They two are likes: (S, O:) and so شرعان, &c. (S.) And هَذَا صِرْعُهُ and صِرْعُهُ This is the like of him, or it: and so صِرْعُهُ and صِرْعُهُ, &c. (IAqr, TA.) — And A strand of a rope: (O, K:) and so صرع: (O:) pl. صروع (O, K) and صروع. (O.)

صرعة A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صرعة. — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صِرْعَةٍ [He does it in every state, or condition]: (O:) [see also صرع:] or, accord. to the "Mufradât" [of Er-Râghib], the state, or condition, of him who is thrown down, or prostrated. (TA.)

• صرعة One who is often thrown down, or prostrated, by men. (K.)

• صرعة A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S,* K, TA:) a word similar to رِكْبَةٌ and جَلْسَةٌ. (S.) Hence, (K,) one says, سَوَّءَ الْإِسْتِمْسَاكُ خَيْرٌ مِنْ حَسَنِ الصِّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down

will not attain: (TA:) a prov.: or, as some relate it, حَسَنِ الصِّرْعَةِ, which means the good manner of the single suffering of prostration. (K,* TA. [See also Freytag's Arab. Prov. i. 623.])

• صرعة One who throws down, or prostrates, others; (S, O, K;) as also صريع and صرعة: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so صريع, (S, O,) and صرعة, with damm and teshdeed, mentioned by Ks: (O:) or صريع signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also صراع and صريع, the latter like أمير [in measure, but this I think doubtful, probably added from finding صريع mistranscribed]: or صريع, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صرعة among you? they said, Him whom men will not throw down: and he said, He is not such, but is †he who governs himself on the occasion of anger: or, as some relate it, †the forbearing on the occasion of anger, (O, TA.)*

• صروع One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صرع. (K.)

• صريع i. q. مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صرعي. (O, K.) — [And i. q. مَصْرُوعٌ meaning (as the latter is expl. in the Mḡb) Affected with the disease termed صرع, q. v.] — And [i. q. مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — One says also, بَاتَ صَرِيْعُ الْكَأْسِ † [He passed the night prostrated by the influence of the wine-cup]. (TA.) — And رَأَيْتُ شَجَرَهُمْ صَرِيْعِي and مَصْرَعَاتُ † I saw their trees cut down [and laid prostrate]. (TA.) And نَبَاتٌ صَرِيْعٌ † A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُضُنٌ صَرِيْعٌ † A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Mḡb:) and [in like manner] one says مَصْرُوعٌ غُضُنٌ; and مَصْرُوعٌ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصْرِيْعٌ: but in that verse some read مَصْرَعٌ [which has a similar meaning. (TA. [See EM p. 157.]) — صريع also signifies †Slain: from the same word as applied to a branch and expl. above: pl. صرعي. (Mḡb.) — And †A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيْكُ are made of it]: pl. صرع: (K, TA: [the pl. is thus in the L; but in some copies of the K صرع:] or, accord. to the T, the

sing. signifies a twig, or rod, that falls from the tree called *بشام* [q. v.]; and the pl. is *صُرْعَان*: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with *صُرْع*. (TA.) — Also † A bow from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA.) or this [latter] is only called *صُرَيْف*. (TA.) — And † A whip, in like manner, (S, O, K, TA,) from which nothing has been pared off. (TA.) — See also *صُرْعَة*.

صُرَاعَة The quality of throwing down, or prostrating, vehemently. (TA.)

صُرَاع: see *صُرْعَة*.

صُرَيْع: see *صُرْعَة*, in four places.

صُرَاعَة: see *صُرْعَة*, in two places.

صُرَاعَة act. part. n. of 1: pl. *صَارِعُونَ* and *صُرَاعَة*. Hence, *قَوْمٌ صُرَاعَة* A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.)

مِصْرَع A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (S, O, K:) [pl. *مِصْرَاع*.] — [And † A place of slaughter: for *مِصْرَاعُ الْقَوْمِ* signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.)

مِصْرَع: see *مِصْرَاع*.

مِصْرَع [pass. part. n. of 2, q. v.]. One says, *مَرَزَتْ بِمِصْرَعِي مِصْرَعِينَ* [I passed by slain persons thrown down, or prostrated, on the ground]: with teshdeed because relating to many objects. (S.) — See also *صُرَيْع*, in two places.

مِصْرَاع Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, *Msb, KL:*) either one of what are termed the *مِصْرَاعَانِ* of a door or door-way: (S, Msb:) *مِصْرَاعًا بَابًا* means two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]: (T, O, K, TA:) [and in like manner, *مِصْرَاعًا سِتْرًا* (occurring in the S in art. *سَجَف*) means the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the *مِصْرَاع* of a door [or curtain] is also called its *مِصْرَع*: (TA:) the pl. of *مِصْرَاع* is *مِصْرَاعِي*. (MA.) — Hence, the *مِصْرَاع* in poetry; (S;) † A hemistich: (MA, KL:) [this is the general meaning: in a more restricted sense,] *مِصْرَاعَانِ* in poetry means a single verse [i. e. a pair of hemistichs] having two rhymes: (T, O, *K, *TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] Aboo-Is-hak says, the *مِصْرَاعَانِ* are the two doors of the ode, like the *مِصْرَاعَانِ* of the house, or chamber, or tent: and he says that the derivation

of the word is from *الصُرْعَانِ* meaning “the two extremities of the day.” (TA.)

مِصْرَع: see *صُرَيْع*, in four places; where it is stated that *مِصْرَاع* is said to occur as a pl. thereof; the reg. pl. being *مِصْرَاعِي*.

مِصْرَاع One who wrestles with another, endeavouring to throw him down; as also *صُرْع*: you say, *صُرِعَا هُمَا* i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, *TA.)

صرف

الصَّرْف signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so *التَّصْرِيف*. (TA.) You say, *صَرَفَهُ*, (M, K,) or *صَرَفَهُ عَنْ وَجْهِهِ*, (Msb, TA,) i. e. *عَنْ سَنَنِهِ*, (TA in art. *وَجْه*), aor. -, (M, Msb, K,) inf. n. *صَرَفٌ*, (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And *صَرَفَ نَفْسَهُ عَنِ الشَّيْءِ*, meaning *صَرَفَهَا عَنْهُ* [He turned himself away, or back, from the thing]. (M.) And *صَرَفْتُ الرَّجُلَ عَنِّي* [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And *صَرَفَ الصَّبِيَّانَ* He dismissed the boys, or sent them away, syn. *قَلَّبَهُم*, (S, K,) from the school: (K:) or *صَرَفْتُ الصَّبِيَّ* I let the boy go his way; and in like manner, *صَرَفْتُ الأَجِيرَ* the hired man. (Msb.) And *صَرَفَ اللهُ عَنْكَ الأَذَى* [May God avert from thee harm]. (S.) And *صَرَفَهُ وَجْهَهُ* (K in art. *سَفُو* and *سَفَى*) [meaning *صَرَفَهُ* i. e.] He turned away his face. (TK in that art.) *صَرَفَ اللهُ فُلُوبَهُم*, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from belief. (Bd.) And *صَارَفْتُ عَنْ آيَاتِي*, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, *صَرَفَهُ إِلَى كَذَا*, He turned him (i. e. another man, or the like, as in the Kur xlv. 28), or it (for ex. his mind or intention), to such a thing.] — [Hence,] *صَرَفَ الكَلِمَةَ*, (TA,) inf. n. *صَرَفٌ*, (O,) He declined, or inflected, the word [i. e. the noun] with tenveen. (O, TA.) See also 2. — [Hence, also,] *الصَّرْف* means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (*يُصْرَفُ*) thereby from one metal to another. (M.) You say *صَرَفَ الدَّرَاهِمَ* He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenars. (Mgh.) And *صَرَفْتُ الذَّهَبَ بالدَّرَاهِمِ* I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and *صَرَفْتُ الدَّرَاهِمَ بالدَّنَانِيرِ* [the dirhems for deenars]. (S.) — It is said in a trad. respecting *الشُّفْعَةَ* [or the right of pre-emption], *إِذَا صُرِفَتْ إِذَا الطَّرِيقَ فَلَا شُفْعَةَ* i. e. When the roads thereof are

made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is *صَرَفٌ*. (TA.) — You say also, *صَرَفْتُ الحَالِ* I expended the property; (Msb;) [and so *صَرَفْتُهُ*; for] *التَّصْرِيفُ*, (M, O,) or *فِي البَيَاعَاتِ*, (O,) *تَصْرِيفُ الدَّرَاهِمِ*, (O, K, *) means the expending of money [in the purchase of articles of merchandise]. (M, O, K, *) — And *صَرَفْتُ الكَلَامَ* I embellished the speech [app. by distorting it, or otherwise altering it]; and *صَرَفْتُهُ* has a similar, but intensive, meaning: (Msb:) or *صَرَفُ الحَدِيثِ* means the embellishing of discourse, or speech, (A'Obeyd, S, M, O, K,) by adding in it, (A'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner *صَرَفُ الكَلَامِ*: (K:) [of which see another explanation voce *صَرَفٌ*:] and is [said to be] from *الصَّرْف* in pieces of money, meaning “the superiority of one over another in value.” (O, K.) — *صَرَفٌ لِأَهْلِهِ* [as though meaning *صَرَفَ نَفْسَهُ لِأَهْلِهِ*: see 8. — [See also *صَرَفٌ*, below.] — *صَرَفَ الشَّرَابَ*, (M, O, K,) inf. n. *صُرُوفٌ*, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also *صَرَفَهُ*, and *أَصْرَفَهُ*; the last mentioned by Th. (M, TA.) And *صَرَفَ الخَمِيرَ*, (K, TA,) aor. -, inf. n. *صَرَفٌ*, (TA,) [or perhaps this should be *صُرُوفٌ*, as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so *التَّصْرِيفُ*, (S, O,) or *تَصْرِيفُ الخَمِيرِ*, (S, O,) signifies the drinking of wine unmixed. (S, O, K.) [Freytag has erroneously expl. *صَرَفٌ* as meaning simply He drank wine.] — *صَرَفَتِ البِكْرَةُ*, (S, O, K,) aor. -, (S, O,) inf. n. *صَرَفٌ*, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, *O, K:) and the *صَرِيف* of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the *صَرِيف* of the door, (M, K,) and of the writing-reed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, *K;) and so that of the tush of the camel: (K: [وَنَابُ البَعِيرِ] in the CK is a mistake for *وَنَابُ البَعِيرِ*:]) one says of a man, and of a camel, *صَرَفَ نَابَهُ*, (M, TA,) and *صَرَفَ نَابَهُ*, (TA,) aor. -, inf. n. *صَرِيفٌ*, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the *صَرِيف* of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the *صَرِيف* of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (Aṣ, TA.) [But] — *صَرَفْتُ*, (IAṣr, S, M, O, K,) aor. -, (S, M, O,) inf. n. *صُرُوفٌ*, (S, M, O, K) and *صَرَفٌ*, (Lth, Lh, IAṣr, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

mostly of a bitch, (IAqr, TA,) signifies *She lusted for the male*: (Lth, Lh, IAqr, S, M, O, K:) and the epithet applied to such an animal is **صَارِفٌ**. (Lh, IAqr, S, M, O, K.)

2. **التَّصْرِيفُ** [in its primary acceptation is like **الصَّرْفُ** in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning of the winds* (Lth, O, K, TA) *from one state or condition, to another*; (O, TA;) or *from one direction, or course, or way, to another*; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the *Kur-án*; (Lth, TA;) *the making of the winds to vary, or differ*; and so of the clouds; (M;) *the changing of the winds to south and north [&c.] and hot and cold [&c.]*; (Jel in ii. 159, and xlv. 4;) or *the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds*: (TA:) or **تَصْرِيفٌ** signifies [the varying, or diversifying, of the verses of the *Kur-án*, by repeating them in different forms; or] *the making of the verses of the *Kur-án* distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlv. 26].* (O, K.) — It signifies also *The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like **الصَّرْفُ**) and the conjugating of verbs].* (O, K.) [The science of **التَّصْرِيفُ** in language is commonly termed **عِلْمُ التَّصْرِيفِ**.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, **صَرَفَ الشَّيْءَ**, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way.* (M, TA.) — And [hence,] **صَرَفْتَهُ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, speaking of a man, (S, O,) i. q. **قَلْبْتَهُ** [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or † I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., **تَصَرَّفَ**, is said to be from **الصَّرْفُ** as signifying **الْحَيْلَةُ**, and is expl. as syn. with **اِحْتَالَ**: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair.*] (K.) — [Hence also, **صَرَفَ صَرَفَ** *He exercised the horse.*] = **صَرَفَ الشَّرَابَ**: and **صَرَفَ الخَيْرَ**: see 1, latter half.*

3: see 1, third sentence. — The inf. n. **مَصَارَفَةٌ** signifies also † *The dealing, or buying and selling, with any one بصَرَفٍ* [app. meaning *with art or artifice or cunning, or it may perhaps mean in the exchanging of money*: see **صَيَّرْتِي**]. (KL.)

Bk. I.

4. **اصْرَفَ الشَّرَابَ**: see 1, latter half.

5. **تَصَرَّفَ** [quasi-pass. of 2: thus,] said of a man's face, *It turned about; or was, or became, turned about; syn. **تَقَلَّبَ**.* (Jel in ii. 139.) — And *It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way.* (M.) — [Hence,] **تَصَرَّفَ فِي الْأَمْرِ**, (K,) or **فِي أَمْرِي**, (S,) quasi-pass. of **صَرَفْتَهُ فِيهِ**, (S,* O, K,) thus syn. with **تَقَلَّبَ** [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so*]: (K:) or it is from **الصَّرْفُ** as signifying **الْحَيْلَةُ**; (S, M, TA;) i. e. it means † [he practised versatility, or] *he used art or artifice or cunning, in the affair, or in my affair; syn. **اِحْتَالَ**.* (TA [and in like manner Bq in xxv. 20: but the former meaning is the more common: see also 8.]) [It is also used as meaning simply *He employed himself, or was employed, in the managing of the affair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.*] — [Hence also, said of a horse, *He was exercised.*]

7. **انْصَرَفَ**, (S, M, O, K,) inf. n. **انْصَرَفَ**, (O,) and **مُنْصَرَفٌ** is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of **صَرَفَهُ**, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying *It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom:* (M:) [or *shifted from one state, or condition, to another*: (see 1, first sentence:)] or i. q. **انْكَفَى**; so in the copies of the *K*; but [this is an inadequate explanation;] the right [or better] explanation is **انْكَفَى** [i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*]; agreeably with what is said in the O. (TA.) **ثُمَّ انْصَرَفُوا** in the *Kur* [ix. 128] means *Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard.* (M.) — [Accord. to Golius, it signifies also *It ran in a small stream; or the like; for he explains it as meaning "manavit:"* but for this he names no authority. — Said of a noun, it means *It was inflected, or declined, with tenveen.*]

8. **اصْطَرَفَ** † *He sought, sought after, or sought to gain, sustenance or the like,* (M, TA,) and used *art or artifice or cunning [in so doing]*; (M;) for his family, or household; (M, TA;) as also **صَرَفَ**, aor. 7; you say, **صَرَفَ لِأَهْلِهِ** [as though meaning *صَرَفَ نَفْسَهُ لِأَهْلِهِ*] and **اصْطَرَفَ**: (M:) or *he used art or artifice or cunning (تَصَرَّفَ) in the seeking of gain*: (O, K, TA:) or [meaning thus] you say, **اصْطَرَفَ فِي طَلَبِ الكَسْبِ**. (S.) — It is also trans.; you say, **اصْطَرَفَ وَجْهَهُ**: see 1, first quarter. — And **اصْطَرَفَ الدِّرَاهِمَ** *He procured the dirhems in exchange for [other] dirhems or for denars.* (Mgh.)

10. **اسْتَصْرَفْتُ اللَّهَ الْبِكَارَةَ** (S, O, K) *I begged God to avert from me the things, or events, that are objects of dislike or hatred.* (O, K.)

صَرَفٌ [as an inf. n.: see 1]. — Used as a subst., *The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] صَرَفُ الدَّهْرِ* meaning **حَدَثَانُهُ**, (S, M, O, K,) and **نَوَائِبُهُ**, (S, O, K,) or **حَوَادِثُهُ**; (Mgh;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is **صُرُوفٌ**. (M, Mgh.) In the phrase **قَدْ شَحَطَتْ صَرَفَ نَوَاهَا**, in a verse of *Šakhr-el-Ghei*, [ISd says,] he has made it fem. because of its dependance upon **النَّوَى** [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, **قَدْ بَعُدَتْ فِيهِ** [i. e. *the shifting-about of her course that she has taken has become far-extending*; **صَرَفٌ** being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying **أَوْجَعْتَنِي صَرَفَكَ** as well as **أَوْجَعْتَنِي صَرَفَكَ**; (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his *Expos. of the Poems of the Hudhalees*, p. 14 of the vol. edited by Kosegarten.) — Also *Repentance*. (S, M, O, Mgh, K.) [See a phrase below, in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning.* (Yoo, S, M, O, K, TA.) Hence, in the *Kur* [xxv. 20], **فَمَا قَبَا** [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means *and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves.* (O, TA.) — And *Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Mgh, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Mgh,) or in value; (M, Mgh, O, K;) as in the saying, **بَيْنَ الدِّرْهَمَيْنِ صَرَفٌ** [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying **فَلَانٌ لَا يَعْرِفُ صَرَفَ الكَلَامِ** *Such a one knows not the excellence of speech over other speech*: (O:) and [in like manner] one says, **لِهَذَا عَلَى هَذَا صَرَفٌ** *There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows.* (O, K.)* — And *The night; and the day*: (K:) [because of their interchanging:] **الصَّرْفَانِ** signifies *the night and the day*; (S, O, K;) as also **الصَّرْفَانِ**; (K;) the latter accord. to Ibn-'Abbád; (O;) like **الصَّرْعَانِ**, with *kear* also [as well as with *fet-h*]. (TA.) — In the saying (S, M, O, Mgh) of the Arabs, (M,) or of the Prophet, (O, Mgh,) in a certain trad., (K,) **لَا يَقْبَلُ مِنْهُ صَرَفٌ وَلَا عَدْلٌ***

[Neither *صَرَفٌ* nor *عَدْلٌ* shall be accepted from him], (S, M, O, Mṣb,*) by *صَرَفٌ* is meant *repentance*; (S, M, O, Mṣb, K;) and by *عَدْلٌ*, *ransom*: (M, Mṣb, K;) or by the former, *art*, or *artifice*, or *cunning*; (Yoo, S, M, O, K;) and by the latter, *ransom*: (M:) or by the former, *acquisition of gain*; and by the latter, *ransom*: (K:) or by the former, *a supererogatory act*; (A'Obeid, M, O, K;) and by the latter, *an obligatory act*: (A'Obeid, M, K;) or vice versa: (K:) or by the former, *weight*; and by the latter, *measure*: (M, O, K;) or by the former, *deviation*; and by the latter, *a right*, or *direct*, *course*: (IAḡr, M:) or by the former, *مَا يَنْصَرِفُ فِيهِ* [app. meaning *an evasive artifice*]; and by the latter, *a like*: (Th, M:) or by the former, *value*, or *price*; and by the latter, *a like*; the saying originally relating to the bloodwit (*الدِّية*): one says, *لَمْ يَقْبَلُوا مِنْهُمْ صَرْفًا وَلَا عَدْلًا*, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العَدْلُ with them; and when they took a bloodwit, having turned from the blood to another thing, that was صَرْفٌ, i. e. the value, or price, was صَرْفٌ: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْفٌ is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)*

صَرَفٌ: see its dual in the next preceding paragraph, near the middle. — Also *Pure, unmixed, or free from admixture*; (S, M, Mḡh, O, Mṣb, K;) applied to wine, (S, M, O, Mṣb, K;) or beverage, as meaning *unmixed*, (S, M, O, Mṣb,) and so *صَرُوفٌ*, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mṣb) as meaning *free from turbid foulnesses*: (Mḡh, Mṣb:) and *صَرِيفٌ* likewise signifies anything *having in it no admixture*. (TA.) — And *A certain dye*, (Mṣb,) *a red dye*, (S, O, K,) *with which the thongs, or straps, of sandals are dyed*, (S, O,) or *with which the hide is dyed*: (Mṣb:) or *a certain red thing with which the hide is tanned* (*يُدْبَعُ* [perhaps a mis-transcription for *يُضْبَعُ*]). (So in a copy of the M.)

الصَّرْفَةُ *One of the Mansions of the Moon*; [the *Twelfth Mansion*]; *a single very bright star, [β of Leo,] (S, O, K, and Kz̄w in his Descr. of the Mansions of the Moon, by which are some small evanescent stars; (Kz̄w;) over against, (بِتَلْقَاءَ, so in my copies of the S,) or following, (O, K, and Kz̄w ubi suprā, الزُّبْرَةُ (S, O, K, Kz̄w); [i. e.] it is a single star behind the خُرَاتَانِ of the Lion; (M;) it is on the hinder part of the tail (ذَنَبُ) of the Lion; [wherefore it is called by our astronomers Deneb;] and is also called the قَنْبُ, which means the sheath of the penis, of the Lion: (Kz̄w in his Descr. of Leo: [in the S and O, erroneously, "the قَلْبُ of the Lion:"] [it*

*rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:] Ibn-Kunáseh says, (M,) it is called الصَّرْفَةُ because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kz̄w in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] الصَّرْفَةُ is [called] نَابُ الدَّهْرِ الَّذِي نَابَ الدَّهْرَ الَّذِي يَفْتَرُّ, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الَّذِي يَفْتَرُّ عَنْهُ [The dog-tooth of time, or fortune, which it shows smiling]: for when الصَّرْفَةُ rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that الصَّرْفَةُ is called by the Arabs نَابُ الدَّهْرِ [the dog-tooth of time, or fortune,] لِأَنَّهُ يَفْتَرُّ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي الْحَالَتَيْنِ [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) — Also signifies *A certain kind of bead (حُرُزَةٌ)*; (Lh, S, M, O, K;) *mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women*; (S, O, K;*) or *by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like*. (Lh, M.) — And *A bow having upon it a black mark or spot (شَامَةٌ سَوْدَاءٌ), the arrows of which, when they are shot, will not hit the object of aim*. (O, K.) — And one says, *حَلَبْتُ الشَّاقَةَ صَرْفَةً*, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow*. (O, K;*)*

الصَّرْفَانُ *Death*; (M, K;) *a name of death*. (IAḡr, O.) — And *صَرْفَانٌ* signifies *Lead*; syn. *رِصَاصٌ*: (S, Mṣb, K;) or *رِصَاصٌ قَلْبِيُّ* [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) *copper*; syn. *نُحَاسٌ*. (O, K.) — And *A sort of dates*; (S, M, O, Mṣb;) *a heavy sort of dates*: (K:) n. un. with *ḍ*: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the *صَرْفَانَةُ* is *a red date, like the بُرْنِيَّةُ*, (M, O, Mṣb,) but (M, O) *hard to be chewed*, (M, O, K,) *tough*, (M, O,) and *the heaviest of all dates*: (M, O, Mṣb:) *persons having households and slaves and hired men provide it, because of its satisfying quality*, (O, K, [but for لِحْرَاتِهَا in the O, referring to the n. un., and لِحْرَاتِهَا in copies of the K, and لِحْرَاتِهَا in the CK, I read لِحْرَاتِهَا, which is evidently the right reading, and agrees with what here follows,]) and *its standing in great stead*: (O, K;) or it is the [sort of dates called] *صِيْحَانِي*

[q. v.]: (K:) AHn says, En-Nowshajánee told me that the *صَرْفَانَةُ* is [called] *الصِّيْحَانِيَّةُ* in El-Hijáz, and in like manner its palm-tree. (O.) *صَرْفَانَةُ رُبْعِيَّةٌ تُصَرَّمُ بِالصَّيْفِ وَتُؤَكَّلُ بِالشَّيْبَةِ* is one of their proverbs [expl. in art. ربع]. (AHn, O, K.)

صَرِفِيٌّ *A camel of a certain excellent sort*; (M, O, K;) a rel. n.: (O, K;) or it is correctly with *د*; (O, K;) i. e. *صَدْفِيٌّ* [q. v.]: (O:) some say that it is with *د*; and this is the right. (M.)

صُرُوفٌ *A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth*. (S, O, K.)

صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) — See also *صَرِفٌ*. — Applied to milk, (S, M, O, K,) *Just milked*; (K;) *brought away from the udder while hot*, (S, M, O,) *when milked*. (S, O.) — Also *سَعَفٌ* [or *palm-branches*]: n. un. with *ḍ*: (AHn, M:) [i. e.] *صَرِيفَةٌ* signifies *a dry سَعَفَةٌ*. (K.) And AHn says, (M, O,) in one place, (M,) *الصَّرِيفُ* signifies, (M, O, K,) as some assert, (O,) *What has become dry, of trees*; (M, O, K;) like *الصَّرِيعُ*; (M;) called in Pers. *خُذْخُوش*, (so in copies of the K, in the CK *خُذْخُوش*, and in the O *الخُذْخُوش*, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. *خُوش* meaning "dry," like *خُشْكُ*,]) and also called [in Arabic] *الْقَفْلَةُ* [the tree that has become dry]. (O.) [See also *صَرِيعٌ*, with the unpointed *ص*.] — Also *Silver*: so in a verse cited voce *إِن* (page 107, third col.): (ISk, S, O:) or *pure silver*. (K.) — See also the next paragraph.

صَرِيفَةٌ: see the next preceding paragraph. — Also *A thin, round cake of bread*; syn. *رِقَاقَةٌ*: pl. *صُرُوفٌ* and *صِرَافٌ* and [coll. gen. n.] *صَرِيفٌ*. (K.)

صَرِيفِيَّةٌ *Wine of صَرِيفُونٌ*, (S, O, K,) a place, (S, O,) i. e. a town, (O,) in El-'Irák, (S, O,) in the Sawád of El-'Irák near 'Okbará; (O, TA;) not, as it is implied in the K, from another of the same name in Wásit: (TA:) or, as some say, *wine just taken from the دَن [or jar]*; like [as one says] *لَبَنٌ صَرِيفٌ*. (O, K.)

صَرَاَفٌ: see *صَيْرِفِيٌّ*: — and see also *صَارِفٌ*.

صَرِيفٌ: see the next paragraph.

صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating, or creaking; or making a grating, or creaking, sound*: and so *صَرَاَفٌ*, but properly in an intensive sense; for] the dual of *صَرَاَفٌ* is used by the poet Aboo-Khirásh as meaning *two thongs of a sandal that make a creaking sound*: (M:) [and *صَرِيفٌ* likewise means *making a creaking sound with the teeth*: so accord. to Freytag, from Je-reer.] One says, *مَا فِي فِيهِ صَارِفَةٌ*, meaning *He has not in his mouth a canine tooth* [lit. a

grater or creaker; for **صَارِفَةٌ** ³ a tooth that makes a grating, or creaking, sound]. (M.) — See also 1, last sentence.

صَارِفَةٌ : pl. **صَوَارِفٌ** : see **تَصَارِيفٌ**, below.

صَيْرِفٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also **صَيْرِفِيٌّ**; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Kábil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

• **وَلِسَانًا صَيْرِفِيًّا صَارِمًا** •

• **كَحَسَامِ السَّيْفِ مَا مَسَّ قَطَعٌ** •

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — See also what next follows.

صَوْرَافٌ i. q. **صَوْرَافٌ**, (S, M, O, Mṣb,) or **صَيْرِفِيٌّ** ⁴ **دِرَاهِمٍ** (K,) and so **صَيْرِفٌ**, (M, Mṣb, K,) i. e. A money-changer; (M, Mṣb, TA;) except that **صَوْرَافٌ** has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Mṣb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from **المُصَارَفَةُ**, (S, O,) or from **التَّصْرِيفُ**, (M,) or from **صَرَفٌ** meaning “excellence,” or “superiority,” of one dirhem [or deenár] over another, (Mgh, and Mṣb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is **صَوَارِفَةٌ** (S, M, O, K) and **صَيَارِفٌ** (M) and **صَيَارِيفٌ**, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — See also **صَيْرِفٌ**.

صَوَارِفَةٌ [and **صَوَارِفُهَا** pl. of **صَارِفَةٌ**] ⁵ **تَصَارِيفُ الْأُمُورِ** The varieties, or vicissitudes, of affairs or events. (M, TA.)

مَصْرُوفٌ A place of turning away or back: [see also **مُنْصَرَفٌ**:] hence, in the **Ḳur** [xviii. 51], **وَلَمْ يَجِدُوا مَصْرُوفًا**, (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bḍ, Jel:) or, a turning away, or back, from it: (Bḍ:) pl. **مَصَارِيفٌ**. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: — and] see **مُنْصَرَفٌ**: — see also **صِرْفٌ**.

مُنْصَرَفٌ i. q. **مُنْقَلَبٌ** [as meaning Place, or scope, or room, for free action]. (A, voce **سَرَبٌ** [q. v.]; and so in the **Fáih**.)

مُنْصَرَفٌ is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to **ظَرْفٌ مُنْصَرَفٌ** [q. v.]. (TA, voce **قَدَّ**.) — **ظَرْفٌ مُنْصَرَفٌ** and **ظَرْفٌ غَيْرٌ مُنْصَرَفٌ** signify the same, respectively, as **ظَرْفٌ غَيْرٌ مُتَمَكِّنٌ** and **ظَرْفٌ مُتَمَكِّنٌ**: see art. **مَكَّنَ**. — **مَكِيلٌ مُنْصَرَفٌ** means A factor, an agent, or a deputy, who acts according to his own

free will in the disposal, or management, of an affair.]

مُنْصَرَفٌ is a n. of place, [meaning A place of turning away or back, like **مَصْرُوفٌ**,] as well as an inf. n. [of 7]. (S.)

غَيْرٌ مُنْصَرَفٌ and **مُنْصَرَفٌ** denote the two different sorts of nouns, (O, K,) meaning, respectively, [like **مَصْرُوفٌ** and **مُنْصَرَفٌ**,] *Inflected, or declined, with tenween, and not so inflected or declined.* (O, TA.)

صوم

1. **صَوَمَهُ**, (S, M, Mgh, Mṣb, K,) aor. **صَمَّ**, (M, Mṣb, K,) inf. n. **صَوْمٌ** (S, M, Mṣb, K) and **صَوْمٌ**, (M, K,) or the latter is a simple subst., (M, Mṣb,) *He cut it, syn. قَطَعَهُ*, (S, M, Mgh, Mṣb,) in any manner: [i. e. it signifies also *he cut it through; or he cut it off, or severed it; for thus the meaning of قَطَعَهُ* is generally explained:] (M:) or it signifies [only] *he cut it (قَطَعَهُ) so as to separate it*: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, **صَلِمَتْ أُذُنُهُ** i. q. **صَوَمَتْ أُذُنُهُ** [i. e. *His ear was cut off, entirely*]. (TA.) And **صَوَمَ النَّخْلُ**, (S, M, Mṣb, K,) and **الشَّجَرُ**, (M, K,) and **الزَّرْعُ**, aor. as above, inf. n. **صَوْمٌ**, (M,) *He cut off the fruit, or produce, of the palm-trees, (S, M, Mṣb, K,) and the trees, (M, K,) and the corn, or the like; (M;)* as also **اصطمره**. (S, M, K.) — [Hence,] **صَوَمَهُ**, (S, M, MA, K,) [aor. as above,] inf. n. **صَوْمٌ** (S, MA,) or **صَوْمٌ**, (M, MA,) or the latter is a simple subst., (S,) + *He cut him* (i. e. another man); meaning *he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him; syn. قَطَعُ كَلَامَهُ; (S, M, K;) and **هَجَرَهُ**: (A and Mgh and K in art. **هَجَرَ**;) or *he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him.* (MA.) [See an ex. in a verse cited voce **أَبٌ**.] And **صَوَمَ وَصَلَهُ**, aor. as above, inf. n. **صَوْمٌ** and **صَوْمٌ**, + [He cut, or severed, his bond of union,] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — And **صَوَمَ أَمْرَهُ** + [He decided his affair]. (O voce **صَبِيًّا**, q. v. [See also **صَارِمٌ**, and **صَوَمَهُ**].) — **صَوْمٌ** is also intrans., as *syn. with انصرم*, q. v. (M, K.) And [hence] one says, **أَذْبَرَتِ الدُّنْيَا بِصَوْمِ** i. e. + [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) — One says also, **صَوَمَ عِنْدَنَا شَهْرًا**, meaning + *He stopped, stayed, or tarried, with us a month*: (K, TA:) mentioned by El-Mufaddal, on the authority of his father. (TA.) — **صَوْمٌ**, (Mṣb,) [aor. **صَمَّ**,] inf. n. **صَوْمَةٌ** and **صَوْمَةٌ**, (M,) *It (a sword) was, or became, sharp, (M, Mṣb,) and did not bend.* (M.) — And [hence,] **صَوْمٌ** inf. n. **صَوْمَةٌ**, said of a man, (S, M, Mṣb, K, TA,) as being likened to a sword, (TA,) + *He was, or became, courageous; (Mṣb;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating,**

or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.)

2. **صَوَمَهُ** [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) **تَصْرِيفُ الْجِبَالِ** signifies **تَقْطِيعُهَا** [i. e. the severing of the ropes]: the verb being with *teshdeed* to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, **تَصْرِيفُ الْأَطْيَاءِ** *The cutting off of the teats of camels*: a phrase mentioned in the TA.]

3. **صَارَمَهُ**, (MA,) inf. n. **مُصَارَمَةٌ**, (KL, TA,) + *He effected a disunion with him*: (MA:) or *he cut him off from himself, being in like manner cut off by him*: (KL:) or *he cut him off from friendly, or loving, communion or intercourse, being so cut off by him*: *forsook him, or abandoned him, being forsaken, or abandoned, by him*: *cut him, i. e. ceased to speak to him, being in like manner cut by him*: for **المُصَارَمَةُ** signifies **المُهَاجَرَةُ** and **قَطَعُ الْكَلَامِ**. (TA.)

4. **اصصوم النخل** *The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit.* (S, M, Mṣb, K, TA.) — And [hence perhaps,] **اصصوم** said of a man, (S, K, TA,) inf. n. **إِصْرَامٌ**, (TA,) + *He was, or became, poor, (S, K,) having a numerous family, or household*: (K:) or *in a evil condition, though having in him intelligence (تَبَاسُكٌ)*: [it is said that] the original meaning is *he had a صَوْمَةٌ*, i. e. *portion, of property remaining to him.* (TA.)

5. **تَصَوَّمَ** quasi-pass. of **صَوَمَهُ**; (M;) i. q. **تَقَطَّعَ** [i. e. *It became cut; cut through; or cut off, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much, or in many places, or into many pieces*]. (S, K.) — See also 7, in three places. — Also + *He affected hardness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardness, &c.* (S, K.)

6. **تَصَارَمُوا** + *They cut, forsook, or abandoned, one another*; (MA;) *they separated themselves, one from another*; (KL, in which only the inf. n. is mentioned;) *they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another*; *syn. تَقَاطَعُوا*. (S, MA, in the former of which only the inf. n. is mentioned.)

7. **انصرم** *It became cut; cut through; or cut off, or severed*; (S, M, K, TA;) quasi-pass. of **صَوَمَهُ**; (M, TA;) said of a rope [&c.]; and so **انصرم من الناس**, (M, K, TA.) — [Hence,] **انصرم من الناس** [or **عَنِ النَّاسِ**] + *He separated himself from mankind; said of the wolf and of the crow [&c.].* (ISK, S, M.) And **انصرم الليل** + *The night went away, or departed*; as also **انصرم**: (Mṣb:) and **انصرم الشتاء** + *The winter ended*; and **انصرمت السنة** + *The year ended*: (TA:) and **انصرم القتال** + *The fighting ended, or ceased.* (Mgh.)

8. اصطرمة: see 1, third sentence.

صوم *Skin*: [or *leather*:] (S, Mgh, Mṣb, K:) a Pers. word (S, Mṣb) arabicized, (S, Mgh, Mṣb, K,) originally جوم [correctly جوم]. (Mgh, Mṣb, TA.)

صوم is an inf. n. like صوم, (M, K,) or a simple subst.: (M, Mṣb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هجران and قطيعة: (TA:) and صوم [likewise] signifies † *Separation from a friend*: pl. صوم. (MA. [This pl. is app. there mentioned as of صوم; but it is more probably of صوم.]) = صوم الديك: see ديك.

صوم *Tents* (أبيات) (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صوم, (O in art. صوم,) which means *a few tents* (بوت [in the O, erroneously, بتوت]) of the weak sort of the Arabs of the desert: (IAḡr, O,* K, TA; all in art. صوم:) and hence, (M,) a company (M, Mṣb, K, TA) of men, (Mṣb, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Mṣb, TA:) pl. أصوم [a pl. of pauc.] (S, M, Mṣb, K) and أصوم, (S,) or أصوم, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أصوم,] (TA,) and صوم, (Sb, M, K,) with damm. (K.) — And i. q. صوم. (K. [So, app., in all the copies; accord. to the TK as meaning *A sort, or species*: but I think it most probable that this is a mistranscription for صوم, with which, as has been stated above, صوم is syn. accord. to the O.]) = Also i. q. صوم (M) or صوم (K) [i. e. *A soled boot*: that صوم here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] صوم signifies *A seller thereof*. (TA.)

صوم [an epithet applied to a man, but used as a subst., and therefore having for its pl. صومات]. One says, هو صوم من الصومات, [the last word said to be thus (محرقة) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصومات,] meaning † *He is [a person] slow to revert from his anger*. (K, TA.) = Also, [if not a mistranscription for صوم,] *A portion of silver, melted, and cleared of its dross, and poured forth into a mould*. (TA.)

صوم *A herd, or detached number, of camels*, (S, M, Mgh, Mṣb, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty: (K;) if amounting to sixty, termed صدعة: (TA: [but see this latter word:]) or from ten to forty: (M, Mṣb, K:) or from ten to some number between that and twenty: (M, K:) or more than a دود [which is at least two or three] up to thirty: (T voce ابل:) or about forty: (Ham p. 753:) or less than a هجمة, which is a hundred or

nearly a hundred: (Id. p. 637:) pl. صوم. (S,* M,* Mṣb.) — *A portion of property*. (TA.) — And *A detached portion of clouds*: (S, M, Mṣb, K:) pl. as above. (S, M.) — See also صوم. — And see صوم.

صوم and صوم The cutting off of the fruit of palm-trees: (S,* Mṣb, and L voce جداد:) and (L voce جداد) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) = صوم: see the next paragraph, in two places.

صوم: see صوم. = Also The last milk [remaining in the udder] after what is termed التغيريز [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التغيريز,] which a man draws when in need of it. (S, K,*.) Bishr says,

• ألا أبلغ بني سعد رسولاً
• ومولاهم فقد حلبت صوماً

[Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK صوم] are a prov., meaning † *the excuse has reached its uttermost*: (S, K:) thus says AO: (S:) IB says that صوم in the saying of Bishr means *the she-camel that is termed الصوما, that has no milk*; [i. e. that the phrase means *the she-camel that has now no milk has been milked*;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.)

الصوم is also one of the names for *War, or battle*; (Aḡ, S, K;*) and so صوم, [indecl.,] like قطام: (K:) and one of the names for *calamity, or misfortune*. (Aḡ, S, K,* [See also صوم.])

صوم: see صوم. — Sometimes it is applied to signify *Palm-trees themselves*; because the fruit is cut off: so in a trad. (TA.)

صوم: see صوم, in two places. — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.)

صوم i. q. صوم, (M, Mṣb,) *Cut; cut through; or cut off, or severed*: (S, Mṣb, K:) and having the fruit cut off; syn. مجدود; (S, K;) applied to palm-trees (نخل). (M.) And the former, A heap (كدس) of corn or the like that has been cut, or of which the produce has been cut off; syn. مصوم. (M, TA.) And Whose ear has been cut off entirely (الذي صومت) الأذن: pl. صوم. (TA. [See also the fem., with ة, voce بحيرة, where the pl. is said to be صوم.]) — [Applied to the lungs, it means properly *Burst asunder*. Hence the saying, جاء صوم سحر, [so in copies of the K, accord. the TA سحر, but correctly either سحر or سحر q. v., in the CK] and

صوم, which last word is obviously wrong,] meaning † *He came disappointed of attaining what he desired, or sought, and in a state of despair*. (K, TA.) And هو صوم سحر على هذا الأمر [i. e. صوم سحر or سحر] † *He is wearied and eager for this thing, or affair*. (TA.) — Also † *An affair decided, determined, or resolved upon*. (M, TA.) — Used as a subst., see صوم, in two places. — Also † *The daybreak, or dawn*; (S, M, K;) because cut off from the night; (M;) as also صوم: (S:) and the night; (ISK, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also صوم: (M, K:) and صوم الليل *the first and last parts, or beginning and end, of the night*. (TA.) The phrase in the Kur [lxviii. 20] فأصبحت كالصومير means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rághib, TA:) or like the black night: (Kátádeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA:*) or like the sands [that are termed صوم (see صوم)]: (Bd:) or the meaning of صوم in this instance is that which here next follows. (TA.) — *Black land, that does not give growth to anything*. (K.) — And *A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not suck*. (M, K.) — See also صوم.

صوم † *A man (TA) who follows his own opinion, cutting himself off from consultation with others*: (M, TA:) or *who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs*: an inf. n. used as an epithet. (TA.)

صوم What is cut off [of the fruit] of palm-trees. (Lḡ, M.)

صوم Land (أرض) of which the seed-produce has been reaped: (S, K:) of the measure فعيلة in the sense of the measure مفعولة. (TA.) — And *A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand*; (S, M, K;) as also صوم: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أفعى صوم (S) or صوم (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حية خال. (S in art. خل.) — And *A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غضا, and سلم, (S, M,) and أرطى, and of palm-trees; and likewise صوم, of أرطى, and of سلم. (M.)* — See also صوم, in two places. = Also † *Decision, or determination, (S, M, K, TA,) على شيء [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided,*

or determined; as also **عَزِيمَةٌ**: (AHeyth, TA:) pl. **صَوَائِمُ**. (TA.) One says, **هُوَ مَاضٍ الصَّرِيْمَةِ** and **الصَّرَائِرِ** [He is effective of decision &c. and of decisions &c.]. (TA.) — See also **صَوْرَمٌ**.

صَرِيْمَةٌ A detached number [or a small detached number, for it is app. dim. of **صَوْمَةٌ**,] of camels. (TA.)

صَارِمٌ: see **صَارِمٌ**. — Also A preparer, or seller, of **صَوْمٍ**, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce **صَوْمٍ**, last sentence. (TA.)

صَارِمٌ Cutting; cutting through; or cutting off, or severing; and Sb says that **صَرِيْمٌ** is used in the same sense, like as **صَرِيْبٌ** in the phrase **صَارِبٌ قِدَاجٌ** is used in the sense of **صَارِبٌ**. (M.) **إِنْ كُنْتُمْ صَارِمِينَ**, in the **Qur** [lxviii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees.* (TA.) — And † A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] **صَارِمٌ** and **صَرِيْمٌ**; (M;) or this last signifies, (M, K,) as also **صَارِمٌ**, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — Also, applied to a sword, (S, M, Mṣb, K,) and [in an intensive sense] **صَرِيْمٌ**, (M, K,) Sharp, (S, M, Mṣb, K,) and not bending: (M:) pl. of the former **صَوَائِمُ**. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) † Hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — And **الصَّارِمُ** † The lion. (K, TA.)

صَيْرٌ A calamity (K, TA) that extirpates everything. (TA. [See also **صَارِمٌ**, last sentence.]) — Also Firm, or sound, of judgment. (K.) — And i. q. **وَجِبَةٌ**, (S, M, K,) like **صَيْمٌ**, (TA,) i. e. An eating once in the day: (M, K,* TA:*) or, accord. to Yaḳkoob, an eating at the time [of morning] called **الصُّحَى** (M, TA) [and not again] to the like time of the morrow: (TA:) one says, **فَلَانَ يَأْكُلُ الصَّيْمَ** (S, M,* K*) i. e. [Such a one eats] once (K, TA) in the day: but AḤāt says, I asked El-Aḡma'ee respecting the **بَزْمَةُ** and the **صَيْرُ**, and he said, I know it not: this is the language of the devil. (TA.)

أَصْرَمٌ A man having the extremity of his ear cut off. (Mgh.) — See also **مَصْرَمٌ**. — Also [the fem.] **صَوْمَاءٌ** A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. **صَوَائِمُ**. (K.) See also **صَارِمٌ**. [In the **Ham**, p. 230, it is implied that it signifies A she-camel such as is termed **مَصْرَمَةٌ** as meaning whose **أَخْلَافٌ** (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term **صَوْمَاءٌ** to † a cooking-pot, likening it to the she-camel termed **مَصْرَمَةٌ** meaning as expl. above.] — Also, (S, K,) or **فَلَاةٌ صَوْمَاءٌ**, (M,) A desert in

which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — **الأَصْرَمَانِ** signifies *The wolf and the crow*; (ISK, S, M, K;) because of their separating themselves (ISK, S, M) from mankind: (ISK, S:) and *the [bird called] صَوْرَدٌ and the crow: and the night and the day*; (K, TA;) because each is cut off from the other. (TA.) El-Marrár says,

• عَلَى صَوْمَاءٍ فِيهَا أَصْرَمَاهَا •
• وَخَرِبَتْ الْفَلَاةُ بِهَا مَلِيلٌ •

[Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISK, S, M.) And **تَرَكْتُهُ بَوْحَشِ الْأَصْرَمِينَ** is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.)

مَصْرِمٌ A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مَصْرِمٌ A possessor of a **صَوْمَةٌ** of camels. (TA.) — And [hence], as also **أَصْرَمٌ**, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, **كَلًّا تَجْعَعُ مِنْهُ كَيْدُ الْمَصْرِمِ** [Herbage by reason of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مَصْرَمٌ The curved knife of the parer of spindles. (S, MA, K.)

مَصْرَمَةٌ A she-camel whose [fore or hind] pair of teats have been cut off, (S, M, K,) in order that the **إِحْلِيلُ** [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also **صَوْمَاءٌ**, voce **أَصْرَمٌ**: or **مَصْرَمَةُ الْأَطْبَاءِ** means a she-camel treated (**عَوَلَجَتْ**) so that her milk has stopped. (Mgh.)

مَصْرُومٌ: see **صَرِيْمٌ**, first and second sentences.

صوى

1. **صَوِيٌّ**, (S, M, Mṣb,) aor. ى, (Mṣb,) inf. n. **صَوِيٌّ**, (M, Mṣb,) said of water, *It remained, or stagnated, long: or it remained long, and became altered [for the worse]:* (S, Mṣb:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]:* (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt.* (TA.)

And **صَوِيٌّ الدَّمْعُ** *The tears collected [in the eye] and did not run.* (TA.) — [Hence,] **صَوِيَّتِ النَّاقَةُ**, (Fr, M, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n.; (M, Mṣb, TA;) but Ibn-Buzurj says **صَوِيَّتِ**, aor. ى; (TA;) *The she-camel's milk became collected in her udder*; (M, Mṣb, TA;) as also **أَصَوِيَّتِ**. (M, TA.) — And **صَوِيٌّ فِي يَدِهِ**, (S, M, IKṭṭ, TA,) with kesr; (S, TA;) or **صَوِيٌّ فِي يَدِهِ**; (thus accord. to the K;) *He (a man) remained in his hand, as a pledge,* (S, M, K, TA,) held in custody. (S, K, TA.) — And **صَوِيٌّ** [thus written without any syll. sign, app. **صَوِيٌّ**] i. q. **انْقَطَعَ** [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of **صَوَاهُ** in one of the senses of the latter]: from **IAḡr**. (TA.) — **صَوَاهُ**, (IKṭṭ, Mṣb, TA,) aor. ى, (Mṣb,) inf. n. **صَوِيٌّ**, (IKṭṭ, Mṣb, TA,) *He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears:* (IKṭṭ, TA:) or *he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, صَوَاهُ. (Mṣb.) One says also of cows [and the like], **تَصَوِيَّتِ اللَّبَنُ فِي صُرُوعِيْنِ** *They confine and collect the milk in their udders.* (TA.) And [of a man] one says, **صَوِيٌّ الْمَاءِ فِي ظَهْرِهِ زَمَانًا** *He retained the ماء [i. e. sperma] in his back a long time,* (S, M, K,*) *by abstaining from sexual intercourse.* (M, K.) — [Hence,] **صَوِيَّتِيْنَا**, (M, Mṣb,) aor. ى, inf. n. **صَوِيٌّ**; (Mṣb;) and **تَصَوِيَّتِيْنَا**, (S, M, Mṣb,) inf. n. **تَصَوِيَّةٌ**, (S, Mṣb,) but the latter verb has an intensive meaning; (Mṣb;) and **أَصَوِيَّتِيْنَا**; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mṣb,) and any other milch animal, (M,) *I caused the milk to collect in her udder,* (S, M, Mṣb,) *by abstaining from milking her for some days.* (S, M.) — Also, i. e. **صَوَاهُ**, (M, K,) aor. ى, (K,) inf. n. **صَوِيٌّ**, (M,) i. q. **قَطَعَهُ** [He cut it off, cut it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, **صَوِيٌّ بَوْلُهُ**, inf. n. as above, meaning **قَطَعَهُ** [He, or it, cut short, or stopped, his urine]. (S.) And **صَوِيَّتِ الْمَاءِ** [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] **إِذَا اسْتَقْبَيْتَ ثَمْرًا قَطَعْتَ** (S.) And **مَا يَصْرِيْكُ مِنِّي أَيْ عَيْدِي**, occurring in a trad., means *What cuts short (يَقْطَعُ) thine asking of Me [O my servant]?* (TA.) — And i. q. **دَفَعَهُ** [He repelled it]. (M, K.) One says, **صَوِيٌّ اللَّهُ عَنْهُ شَرٌّ** i. e. **دَفَعَهُ** [God repelled, or may God repel, from him his, or its, evil, or mischief]. (S.) — And i. q. **مَنَعَهُ** [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says,*

• وَوَدَعْنَ مُشْتَانًا أَصْبِنَ فَوَادَهُ •
• هَوَاهُنَّ إِنْ لَمْ يَصْرِهِ اللَّهُ قَاتِلَهُ •

[And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of **صَوَاهُ** in the sense next following, which is also a meaning of **مَنَعَهُ**: in the M, it is

cited as an ex. of **صَرَاهُ** in the sense of **دَفَعَهُ**.] — Said of God, (M,) *He protected, defended, guarded, or preserved, him*: (M, K:) or (M) *He saved him* (M, K) *from destruction, or perdition*: (K:) or (M) *He sufficed him*: (M, K:) or *He aided him*. (TA.) — **صَرَى بَيْنَهُمْ**, (K,) or **صَرَى مَا بَيْنَهُمْ**, (S, M,) *He decided [between them, or the case between them]*; (S, K;) namely, persons who had applied to him as a judge: (S:) or *he rectified, or adjusted, the case between them*. (M.) — **صَرَى** also signifies **عَطَفَ** [*He bent, or inclined*]: (K, TA:) [app. intrans., or trans. by means of **ب**, for] a poet uses the phrase **صَرَيْنَ بِالْأَعْنَاقِ** [*They bent, or inclined, with the necks*]. (TA.) [But it is said in the TK that **صَرَاهُ** means **عَطَفَهُ** *He bent, or inclined, it*.] Accord. to Ibn-Buzurj, **صَرَتِ النَّاقَةُ عَنَقًا** means *The she-camel raised her neck by reason of the heaviness of the burden*. (TA.) — Also *He preceded, or went before*; syn. **تَقَدَّمَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى الْقَوْمَ**, meaning **تَقَدَّمَ** *He preceded, or went before, the people, or party*.] — And [the contr., i. e.] *He receded, or retreated; or became, or remained, or lagged, behind*; syn. **تَأَخَّرَ**. (IAar, K.) [Accord. to the TK, one says **صَرَى عَنْهُمْ**, meaning *He receded, or retreated, from them*; &c.]. — Also *He, or it, was, or became, high*; syn. **عَلَا**. (IAar, K.) — And the contr., i. e. *He, or it, was, or became, low*; syn. **سَفَلَ**. (IAar, K.)

2: see 1, former half, in two places.

4: see 1, former half, in two places. — **اصرى** also signifies *He sold a ewe or she-goat*, (K, TA,) or a she-camel, (TA,) *whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مُصْرَاةٌ*. (K, TA.)

8. **اِصْدْرَاهُ** i. q. **اِزْدْرَاهُ** [the **د** in each being substituted for **ت**]: see the latter, in art. **زرى**.

صَرَى, (S, M, Mṣb, K,) an inf. n. used as an epithet, (Mṣb,) and **صَرَى**, (S, M, K,) [and Freytag adds **صَرَى**, as from the K, in which I do not find it,] *Water remaining, or stagnating, long, accord. to Fr; (S;) or that has remained, or stagnated, long*: (Mṣb:) or *water remaining long, (K,) or that has remained long, and become altered [for the worse]*, (S, M, Mṣb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) *Milk that has remained (M, K) long (K) so that its flavour has become altered [for the worse]*; (M, K;) as also **صَر**, which is in like manner applied to water: (M:) or *milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy*: (IAar, TA:) or *milk drawn in the night from a camel abounding therewith, having a bad and burning flavour*. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining (M, K) of milk (M) in the udder, (Ham p. 661,) and of water*. (TA.) And Tears (**دَمْعٌ**) that have become collected: and the sing. [or epithet applied to a single tear (**دَمْعَةٌ**)] is **صَرَاةٌ**. (M.) And **صَرَاةٌ نُطْفَةٌ** [*Sperma of a man*] altered [for

the worse]: and *long retained by him in his back*. (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) — For the fem., **صَرَاةٌ**, see also **مُصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence: — and see also **مُصْرَاةٌ**.

صَرَى: see **صَرَى**, first sentence. — In relation to a she-camel it is *Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milked*: mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.])

صَرَى [part. n. of **صَرَى**]: see **صَرَى**. — Also *A she-camel whose milk has collected in her udder*. (Mṣb.) [See also **مُصْرَاةٌ**.]

صَرَاةٌ *Milk collected [in the udder]*: a poet says,

وَكُلُّ ذِي صَرَاةٍ لَا يَدَّ مَحْلُوبٌ

[And whatever udder has milk must be milked]. (TA.)

صَرَاةٌ: see **مُصْرَاةٌ**.

صَرِيَانٌ, applied to a man and to a beast, *Whose [i. e. sperma] has collected in his back*. (TA.)

— Also *The [bird called] يَمَامَةٌ* [n. un. of **يَمَامٌ**, q. v.]: and the [bird called] **سَمَامَةٌ** [n. un. of **سَمَامٌ**, q. v.]. (TA.)

صَرَاةٌ *Colocynths* (S, M, K, in the CK [erroneously] **صَرَاةٌ** [expressly said in the TA to be with fet-h and medd,]) *when they become yellow*; (S, M;) as also **صَرَايَاتٌ**: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA **صَرَايَا**, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed **صَرَاةٌ**. (S, M, K,*) [In the M and K, **صَرَاةٌ** is termed pl. of **صَرَاةٌ**; but it is properly speaking a coll. gen. n., originally **صَرَايٌ**.] — **صَرَاةٌ** also signifies *The water in which colocynths have been steeped*. (M, K.)

صَرَى *One who acts with boldness towards the wife of his father*: (K, TA:) such was Ibn-Muḩbil. (TA.)

صَرَاةٌ: see **صَرَاةٌ**, in two places.

صَرَى: see **مُصْرَاةٌ**, below.

صَارٍ [act. part. n. of **صَرَى**: as such signifying] *Guarding or preserving [&c.], or a guarder or preserver [&c.].* (TA.) — [Hence,] *A sailor*: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. **صَرَاةٌ** (S, M, K) and (M, K) pl. pl. (M) **صَرَايُونَ** and **صَرَايُونَ**. (M, K.) [But see **صَرَايٌ** in art. **صَرَى**.] — Also [said to signify] *The transverse piece of wood in the middle of the ship*: (M, K:) [but] IAth says that it is the **دَقَلٌ** [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the **شِرَاعٌ** [or sail: it

is now commonly called **صَارِيَةٌ** and **سَارِيَةٌ**: both of which are also sometimes applied to a column]: pl. **صَوَارٍ**. (TA.)

صَارِيَةٌ *A well (وَكِيَّةٌ) of which the water is old, altered for the worse, and overspread with [the green substance termed] عَرْمَضٌ*: (K, TA:) mentioned by Az. (TA.) — See also **صَارٍ**, last sentence.

مُصْرَاةٌ *A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milked for some days*; (S, K;) as also **صَرَى**, like **رَبَى**; (so in copies of the K; [but this, if correct, should be mentioned in art. **صَرَى**, in which the former is also mentioned; accord. to the TA, however, it seems to be **صَرَى**, without teshdeed, for it is there said to be like **رَبَى**];) both likewise applied to a she-camel, and to a cow; (TA;) and **صَرَاةٌ** signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, **صَرَايَا**, (M, K,) an irreg. pl. (M.) [See also **صَرَى**.] — Abou-'Alee, in the **Bārī**, makes it syn. with **مُصْرَاةٌ**; and so says the Imām Esh-Shāfi'ee; as though originally **مُصْرَاةٌ**: but Suh, in the R, disallows this. (TA.)

صطب

أَصْطَبٌ is the pl., and **أُصْطَبٌ** is the dim., of **اِصْطَبٌ**, q. v. (TA in art. **اصطبل**.)

أُصْطَبَةٌ [i. q. **أُسْطَبَةٌ**, q. v.]; *Tow; i. e. what falls from flax in the process of combing*. (M, K.)

مُصْطَبٌ [app. a mistranscription for **مُصْطَبَةٌ** or **مُصْطَبَةٌ**, like **مُصْطَبَةٌ**, q. v.,] *A blacksmith's anvil*: so in the T, on the authority of IAar. (TA.)

مُصْطَبَةٌ (so in copies of the K) [and **مُصْطَبَةٌ**, like **مُصْطَبَةٌ**, or **مُصْطَبَةٌ**, (so accord. to the TA, with teshdeed to the **ب**, [but the word is of frequent occurrence and commonly written without teshdeed,]) *A place where people assemble, (AHeyth, TA,) like a دُكَّانٌ*, [i. e. a kind of wide bench, of stone or brick &c., generally built against a wall,] *for the purpose of sitting upon it*: (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezarah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers; or a place in which the poor and the beggars assemble*: (MA, and Ḥar p. 375:) not [originally, or properly,] an Arabic word: (Ḥar ubi suprā:) [see more in art. **صطب**, for it is a dial. var. of **مُصْطَبَةٌ**,] of the dial. of Baghdād: (MA:) [the pl. is **مُصْطَبٌ**.] — See also the next preceding paragraph.

صعب

1. **صَعَبٌ**, (S, A, MA, Mṣb, K,) aor. **صَعَبَ**, (A, K,) inf. n. **صُعُوبَةٌ**; (S, MA, Mṣb, K;) and **صَاعَبٌ**;

(S, A, MA, Mṣb, K;) and **صعب** (IAqr, K,) inf. n. **إصعاب**; (IAqr, TA;) *It* (a thing, Mṣb, or an affair, or event, S, MA, Mṣb, K) *was, or became, صعب*, (S, A, &c.) i. e. *difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing.* (A, MA, K.) One says, **صعب** **عليه الأمر**, (S, MA, Mṣb,) like **صعب**, (S, Mṣb,) *The affair, or event, was, or became, difficult, &c., to him.* (MA.)

2. **صعبة**, (K,) inf. n. **تصعب**; (TA;) [and] **اصعبه**, (A,) inf. n. **إصعاب**; (KL;) and **تصعبه**; (K;) *He made, or rendered, it صعب*, (A, K,) i. e. *difficult, hard, &c.* (A, K, KL.)

4. **اصعب**: see 1. — Said of a camel, *He was, or became, صعب* [meaning *refractory, or untractable*]: (K, TA:) [and in like manner one says **استصعب**: (see its contr. **استصحب**;) and **تصعب**, which is also said of a man:] and **اصعب** said of a camel, *he was unriden, (A, TA,) and untouched by a rope.* (A.) — Also, said of a man, *His camel was, or became, refractory, or untractable.* (L, TA.) = **اصعبه**: see 2. — Also *He left him* (i. e. a camel) *unriden, (S, K, TA,) and untouched by a rope, so that he became refractory, or untractable.* (S, K.) [See **مصعب**]. — And *He found it* (i. e. an affair, or event, S, Mṣb, or a thing, K) *to be صعب* [i. e. *difficult, hard, &c.*]; (S, Mṣb, K;) as also **استصعبه**: (Mṣb, K;) or both signify *he saw it, or held it, to be so.* (TA.) [See an ex. of the former in a verse cited voce **ريث**.]

5. **تصعب**, intrans.: see 4. = **تصعبه**: see 2.

10. **استصعب**, intrans.: see 1, in two places: — and see also 4. = **استصعبه**: see 4.

صعب *Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing;* (A, MA, K;) *contr. of سهل*; (Mgh, TA;) as also **صعبوب**: (T, O, K, TA:) pl. of the former **صعاب**; (Mṣb;) and of the latter, **صعابيب**. (T, TA.) One says **أمر صعب** *A difficult, hard, or distressing, affair or event.* (A.) And **عقبة صعبة** (thus in the A, but in the Mṣb and TA without any syll. signs,) [*A mountain-road*] *difficult, hard, or distressing*: (TA:) pl. **عقاب صعاب** (A, Mṣb*) and **صعبات** with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be **صعبات**]. (Mṣb.) [Or **عقبة صعبة** may perhaps be meant in the TA, i. e. *A difficult, hard, or distressing, stage of a journey.*] — Also *Refractory, untractable, in-compliant, obstinate, or stubborn*; (K, TA;) *contr. of ذلول*; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. **صعبة**, (S, TA,) which is applied to a woman: (S:) and the pl. of this is **صعاب**, [as of the masc.,] (TA,) and **صعيات**, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) **ركب الناس الصعبة والذلول**, occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable she-camel,*] means † *the people entered upon difficult and easy affairs*; i. e. they cared not for things, nor were cautious respecting

what they said and did. (L, TA.) — [Hence,] **الصعب** *The lion*; (O, K;) because of his untractableness. (TA.)

صعبوب: see the next preceding paragraph, first sentence, in two places.

صاعب *Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated.* (K, TA.)

مصعب *A stallion [of camels]*: (S, K;) and a camel, (S, A,) or a stallion [of camels], (ISK, TA,) *left unriden, and untouched by a rope, (ISK, S, A, TA,) so as to become refractory, or untractable*: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA:) pl. **مصاعب** and **مصاعيب**. (ISK, TA.) — It is also applied as an epithet to a man, (A, Mṣb, TA,) meaning **مُسَوِّد** [i. e. † *Made a chief or lord &c.*]: (TA:) pl. **مصاعب**. (A, Mṣb.) One says, **فلان مصعب من المصاعب** † [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, **قرور من القورور**. (A.)

مصعب *A man whose camel is refractory, or untractable*: occurring in a trad. (L, TA.)

صعتر

صعتر *I. q. سَعْتَر [q. v.]: (K, and S and Mṣb in art. **سَعْتَر**;) *it grows in the country of the Arabs, and is of two kinds, سهلي* [i. e. *of the plain*] and **جبلي** [i. e. *of the mountain*]: (AHn, TA:) *when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions.* (TA.)*

صعد

1. **صعد في السلم**, (S, A, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. **صعود** (S, Mṣb, K) and **صعد** and **صعد**; (Ham p. 407;) and **تصعد**, (A,) or **اصعد**, (L,) inf. n. **اصعد**; (K;) and **تصاعد**, (A,) or **اصاعد**, (L,) inf. n. **اصاعد**; (K;) and **اصطعد**; (K;) *He ascended, or went up, the ladder, or stair*: (L, Mṣb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say **اصعد**. (L.) And **صعد السطح** and **إلى السطح** (A, Mṣb) *He ascended, or ascended to, the flat house-top.* (Mṣb.) And **صعد المكان**, and **في المكان**, and **اصعد**, and **صعد**, *He ascended the place, or upon the place.* (L.) And **في الجبل**, (S, A, Mṣb, K,) and **على الجبل**, inf. n. **تصعيد**; (S, K;) and **صعد فيه**, a form rarely used, (Mṣb,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAqr and ISk, (TA,) and **صعد** **صعد في الجبل** [for **صعد في الجبل**]; (S in art. **دخول**;) and **دخلت البيت** [see **دخلت البيت**]; (MF, from a trad.,) and **اصعد فيه**, (AZ,) inf. n. **اصعاد**; (TA;

[app. a mistranscription for **اصعد**; or **اصعد** may be a mistranscription for **اصعد**, a var. of **اصطعد**, and its inf. n. is **اصعاد**];) *He ascended the mountain.* (Mṣb, K.) And **صعد في الأرض** *He ascended the land.* (AZ, TA.) One says, **طال في الأرض تصويبي وتصعدي** [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following **صعد في الجبل**, expl. above: see also **مصعد**].) = See also 4, last sentence.

2. **صعد**, inf. n. **تصعيد**, as intrans.: see above, in four places. — And see also 4, in four places. = **صعد** *He made him, or caused him, to ascend, or mount*; syn. **علاه**; (K and TA in art. **علو**;) and **رقاه**; (TA in art. **رقي**;) [and so **اصعد**; and **اصعد**; like as one says in the contr. sense **صعد جبالا** and **انزله** and **استنزله**.] You say, **صعد دابة** [He made him to ascend, or mount, a mountain and a beast]. (TA in art. **علو**.) And **يضعونها في الجبل** is said with reference to wild bulls or cows [as meaning *They make them to ascend upon the mountain*]. (S and TA in art. **صعد في النظر**.) — [Hence,] one says also, **صعد في الوصوه**, meaning † *He looked at me from head to foot, contemplating me.* (L, from a trad. [And a similar phrase occurs in Har p. 640.]) — [**صعد**, inf. n. **تصعيد**, (the latter as used in the K voce **كافور**;) also signifies † *He sublimated it*: often occurring in medical books, and used in this sense in the present day.] — And **تصعيد** signifies also *The act of liquifying, melting, or dissolving.* (K.) = See also 4, last sentence.

4. **اصعد في المكان**: see 1. — [Hence,] **اصعد في الأرض** *He went through the land towards a land higher than the other [from which he came]*: (A, TA:) taken from the saying of Lth, that **اصعد**, inf. n. **اصعاد**, signifies *He went towards a declivity, or a river, or a valley, higher than the other [from which he came]*. (TA.) And **اصعد في البلاد** *He went up, or upwards, through the countries, or lands.* (AA, Mṣb.) And **اصعد من بلد كذا إلى بلد كذا** *He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher.* (Mṣb.) [And hence,] **اصعد**, inf. n. **اصعاد**, *He journeyed, or went, towards Nejd, and El-Hijaz, and El-Yemen*: [or towards a higher region:] and **انحدر** signifies “he journeyed, or went, towards El-'Irak, and Syria, and 'Oman:” (ISK, on the authority of 'Omárah:) or the former, *he journeyed, or went, towards the Kibleh*: and the latter, “he journeyed, or went, towards El-'Irak:” (Aboo-Sakhr, T:) or the former, *he came to Mekkeh*; (K;) but this is a defective explanation: (TA:) and **مصعد**, also, is used as an inf. n. of this verb; and **منحدر**, as an inf. n. of **انحدر**: (T, TA:) or **اصعد**, inf. n. **اصعاد**, *he commenced a journey, or went forth*; as from Mekkeh, and from El-Koofeh to Khurasan, and the like: (Fr:) or *he*

commenced a journey, or the like, in any direction : and انحدِر signifies "he returned, from any town or country." (Ibn-'Araféh.) And اصعد في الأرض, (Akh, S, K,) or في البلاد, (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And اصعدت السفينة, inf. n. اَصْعَدُ; (L;) or صعدت; (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L.) — اصعد في الوادي; (Akh, S, L, K;) and تصعد فيه, inf. n. تَصْعِدُ; (Akh, S, Mṣb, K;) and اصعد, (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Mṣb, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد في الأرض He descended, or went down, into the land: (L:) and صعد في الجبل He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmám Es-Saloolé,

• اصعد طورا في البلاد وأفرغ •

(S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain صعد as he has done; but it presents no proof, because افرغ has two contr. significations, that of اَصْعَدُ and that of اُنْحَدِرُ: and accord. to AZ, by اَصْعَدُ the poet means I ascending, or going up, to high places; and by افرغ, the contrary. (L.) — اصعد also signifies He advanced towards another. (L.) — And He went far; syn. ابعَد. (Ham p. 22.) — And اصعد في العدو He exerted himself vehemently in running. (L.) — اصعد as trans.: see 2, in two places. — اصعدت She (a camel) became such as is termed صَعُود [q. v.]. (S, L, K.) — And اصعدت الناقة, (S, L, K,) and اصعدتها, [probably imperfectly transcribed for اصعدتها.] (L,) I made the she-camel to be, or become, such as is termed صَعُود. (IAṣṣ, S, L, K.)

5. تصعد, and its var. اَصْعَدُ: see 1, in two places: — and see also 4. — تصعد النفس The breath passed forth with difficulty. (L.) — تصعد (S, A, K,) and تصاعده (A, K,) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from صَعُود as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصَعُود as the name of "a certain mountain in Hell." (TA.)

6. تصاعد, and its var. اَصْعَدُ: see 1: — and see also 5.

8. اصطعد, and its var. اَصْعَدُ: see 1, in two places.

10. استصعد البربر: see 2. — استصعد البربر He plucked or gathered, the fruit of the اراك to eat. (TA in art. بر.)

• صعد: see صعد.

عذاب صعد: see صَعُود, in two places. — صعد A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. ذو صعد: (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.)

صعد an inf. n. of صعد [q. v.]. (Ham p. 407.) [Hence,] ذهب السهم صعدا [The arrow went upwards]. (A.) And هذا النبات ينبي صعدا This plant increases in height. (S.) And تنفس صعدا: see صعدا. And من صعد [used by poetic license for من صعد], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) — Also a pl. of صَعُود: and of صعيد. (S, L, K.) — صعد, thus, with two dammehs, is also the name of A certain tree from which pitch is melted forth. (L.)

صعدة A high, or an elevated, piece of land or ground; contr. of هبطة. (Mgh in art. هبط.) And صعدة is said to be a proper name for The earth. (Ham p. 22.) — And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is صعدات, with the ع quiescent. (Ham p. 385.) And بنات صعدة Wild asses: (S, K:) said to be so called from صعدة meaning as expl. above; and if this be correct, it is like the appellation بنات البر: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صعدة; and in like manner, اولاد صعدة: (Har p. 471:) the rel. n. [applied to a single wild ass] is صاعدي, (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

• فرمى فالتحق صاعديا مطحرا •

• بالكشح فاشتملت عليه الأضلع •

[And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) — And A spear, or spear-shaft; syn. قناة: (L:) a spear-shaft (قناة) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of آلة [or broad-headed dart], which is smaller than a حربة: (L:) or [simply] an آلة: (K, TA:) [in the CK آلة: and] in some copies of the ك آلة, which is a mis-transcription: (TA:) pl. صعدا and صعدات; (L;) the latter with fet-ḥ to the ع because it is a subst. (Ham p. 385.) One says, تطاعنوا بالصعاد i. e. [They thrust, or pierced, one another] with the spears. (A.) — [Hence,] صعدة صعدة: A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. صعدا, the latter word with the ع quiescent; (A, L,) because it is an epithet. (L.)

• صعدة: see صعيد, last sentence but one.

• صعدا: see صَعُود, in two places.

• صعدا A sigh, or sighing; a breathing with an

expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or a prolonged breathing: (S:) or a loud breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, تنفس الصعدا, (L,) or تنفس صعدا, (A,) and تنفس صعدا, (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed loudly. (A.) — [Hence,] فلان يتبع صعداه, (A,) or يتبع صعداه, (L, [in which the noun is evidently mistranscribed,]) † Such a one raises his head, and does not stoop it, by reason of pride: (A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.]) — See also صَعُود, in four places.

• صعد: see the next paragraph.

صعود An acclivity; contr. of هبوط, (S, L, K,) or of حذور; (Mṣb;) and صعد is [syn. therewith, being] contr. of صب: (L:) pl. صعائد and صعد. (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] اصعدة and [of mult.] صعد. (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also صعدا, (L, K,) and صعدا: (L in art. كاد:) a difficult place of ascent. (L in that art.) [Hence,] الصعود A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مقامع [pl. of مقعة, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) — [Hence also,] † Difficulty, grievousness, distress, affliction, or trouble; (A, L, Mṣb;) as also صعد (L) and صعدا, (K,) or صعدا, (L,) and صعد. (K.) You say, ارفقته صعودا, † I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And † لصيادة صعدا [or † صعدا? (see above)] † There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And اكلية صعدا † A hill difficult to ascend. (L.) — Also A she-camel that brings forth a young one imperfectly formed, (Aṣ, S, K,) after six or seven months, (Aṣ,) and is made to take an affection to the young one of the preceding year, (Aṣ, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صعائد and صعد; but this latter pl. is disapproved by Sb. (L.)

• صعيد High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground:

(L:) or *even land or ground, without any trees*: (Lth, L:) or a [desert such as is termed] **صَعْرًا**: (A:) or the *surface of the earth*; (Th, Zj, S, A, Mṣb, K;) *whether it be dust or earth, or otherwise*: Zj says, I know not any difference of opinion among the lexicologists on this point: (Mṣb:) [such is said to be its meaning in the *Qur* iv. 46 and v. 9; and therefore in performing the act termed **التَّيْمِيمُ**,] a man should strike his hands upon the surface of the earth, and not care whether there be in that place dust or not: (Zj:) [hence] one says, **طَارَ صَيْتُكَ فِي الْقَرِيبِ وَالْبَعِيدِ وَبَلَغَ مَتْنِي** **الصَّعِيدِ** [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or **صَعِيدٌ** signifies the *earth, or ground, itself*; (IAṣr, A, L;) as in the saying **عَلَيْكَ بِالصَّعِيدِ**, meaning *Sit thou upon the earth, or ground*: (A:) or *good earth or land*: or *earth, or land, not mixed with sand nor with salt soil*: (L:) or *dust, or earth*, (Fr, S, L, Mṣb, K,) *such as is pure, upon the surface of the ground or that has come forth from within it*; thus accord. to Az in the *Qur* iv. 46 and v. 9, in the opinion of most of the learned: (Mṣb:) or only *earth containing dust*; not applied to a coarse, nor to a fine, **بَطْحَاءٌ**; nor to a coarse **كَثِيبٌ**; although it be mixed with dust: (Esh-Sháfi'ee, L:) pl. **صُعْدٌ** and **صُعْدَاتٌ**, (S, L, K,) the latter a pl. pl. (Mṣb, TA.) — And *A wide, or an ample, place*. (L.) — And *A road*, (L, Mṣb, K,) *whether wide or narrow*: (L:) pls. as above (L, Mṣb) and **صُعْدَانٌ**. (L.) It is said in a trad., **إِبْرَاهِيمُ وَالْقُودُ بِالصُّعْدَاتِ**, **إِلَّا مَنْ أَدَّى حَقَّهَا**, i. e. *Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto*: [respecting which duty see **طَرِيقٌ**]: **صُعْدَاتٌ** is here the pl. of **صُعْدٌ**, which is pl. of **صَعِيدٌ**: or, as some say, it is pl. of **صُعْدَةٌ**, which signifies *A court, or an open space, before the door of a house, and the place through which men pass in front of it*. (L.) — Also *A grave*. (AA, Mfr, L, K.)

إِنَّمَا لَفِي صَعِيدَةٍ بِأَرْزُلَيْهَا : *Verily she (a camel) is near to cutting her two teeth called the **بَارِزَانِ***. (L, TA.)

صُعُودًا: see **صُعُودًا**.

صُعَادِيَّةٌ, applied to a she-camel, *Tall, or long*; syn. **طَوِيلَةٌ**. (K.)

صَعَادَ عَلَى الْجِبَالِ One who climbs the mountains much or often. (TA in art. **رَفَى**.)

عُنُقٌ صَاعِدٌ [Ascending, &c.]. — [Hence,] **عُنُقٌ صَاعِدٌ** [High nobility]. (A, L.) — And **شَرَفٌ صَاعِدٌ** [High nobility]. (A.) — [Hence also,] one says, **بَلَغَ كَذَا فَصَاعِدًا** : *It reached such an amount and upwards*: (K, TA:) and **أَخَذْتُهُ بِدِرْهَمٍ فَصَاعِدًا** : *I got it for a dirhem and upwards*; an elliptical phrase, for **أَخَذْتُهُ بِدِرْهَمٍ فزَادَ التَّمَنُّ صَاعِدًا** I got it for a dirhem and the price increased upwards, or **أَخَذْتُهُ دَهَبٌ صَاعِدًا** went upwards: you may not say **وَصَاعِدًا**, because you do not mean to tell that the

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dirhem with something more made the price, as when you say **بِدِرْهَمٍ وَزِيَادَةٍ**; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And **قَرَأَ فَاتِحَةَ الْكِتَابِ فَصَاعِدًا** + *He read the opening chapter of the Book [i. e. of the *Qur*-án] and more is a phrase of the same kind*. (L.)

صَاعِدِيٌّ rel. n. of **صُعْدَةٌ**, q. v.

مَصْعَدٌ [A place of ascent: pl. **مَصَاعِدٌ**]. One says **رَبَّتْهُ بَعِيدَةُ الْمَصْعَدِ** and **رَبَّتْهُ الْمَصَاعِدُ** [meaning A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant]. (A.)

مُصْعَدٌ A high mountain. (L.) And **رَكْبٌ مُصْعَدٌ**, or **مُصْعَدٌ**, A high, or prominent, pubes. (L.) — Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (**عَوِجٌ بِالتَّارِ**, K, TA,) until it becomes altered in flavour and colour. (TA.)

مُصْعَدٌ: see the next preceding paragraph.

مُصْعَدٌ The [rope called] **حَابُولٌ**, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K, TA.) — [And A scaling-ladder. — And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: — and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صعر

1. **صَعَرَ**, aor. -, (Mṣb, K,) inf. n. **صَعْرٌ**; (S, A, Mgh, Mṣb, K;) and **تَصَعَّرَ**; (A, K;) *He had a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (Lth, A, Mgh, Mṣb,) by reason of pride, (A,) with a turning of the face on one side*: (Lth, Mgh, Mṣb:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his neck, (K,) and distorted it. (TA.) You say, **صَعَرَ فِي عُنُقِهِ وَخَدَيْهِ صَعْرٌ** *In his neck, and in his cheek, is a wryness, or distortion, arising from pride*. (A.) And **لَأَقِيمَنَّ صَعْرَكَ** [I will assuredly straighten thy wryness, or distortion, of the neck, or cheek]. (A.) And **أَصَابَ الْبَعِيرَ صَعْرٌ** A disease which made him to twist his neck befell the camel. (Mgh, TA.) — [See also **صَعْرٌ** below.] — Also **صَعْرٌ**, (TK,) inf. n. **صَعْرٌ**, (K, TK,) *He (a man, TK) ate **صَعَارِيرٌ** [pl. of **صَعْرُورٌ**, q. v.], (K, TA,) i. e., gum*. (TA.)

2. **صَعْرَةٌ** *He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him*. (Mṣb.) — **صَعَرَ خَدَهُ**, (inf. n. **تَصَعَّرَ**, K,) and **صَاعَرَهُ**, (S, A, Mṣb, K,) and **أَصَاعَرَهُ**, (K,) *He turned away his cheek (S, A, Mṣb) from the people, (Mṣb,) by reason of pride (S, A, Mṣb) and dislike; (S, Mṣb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride, (K.)* It is said in

the *Qur* [xxi. 17], **وَلَا تَصَعَّرْ خَدَكَ لِلنَّاسِ**, (Mgh, TA,) and accord. to one reading, **لَا تَصَاعِرْ**, (TA,) meaning, *And turn thou not away from people through pride*. (Fr, Aboo-Is-hák, Mgh.) [See also 5.]

3 and 4: see 2; the former in two places.

5. **تَصَعَّرَ** and **تَصَاعَرَ** *He distorted his cheek by reason of pride*. (Sgh, TA.) See also 1.

6: see what next precedes.

9. **أَصَعَّرَتِ الْإِبِلُ** *The camels went a vehement pace: or became dispersed*. (TA.)

R. Q. 1. **صَعْرَةٌ**, (S, K,) inf. n. **صَعْرَةٌ**, (TA,) *He made it round: (S, K:) he rolled it*. (TA.) [See **مُصْعَرٌ**.]

R. Q. 2. **تَصَعَّرَ** *It became round: (S, K:) it rolled*. (TA.)

R. Q. 3. **أَصَعَّرَ**, and **أَصَعَّرَ**, (K,) in which latter the ن is incorporated into the ر, (TA,) *He (being beaten or struck) writhed, (TA,) and turned round by reason of pain, in his place, and became contracted*. (K, TA.)

فِي الصَّعْرِ inf. n. of 1 [q. v.]. — The saying **فِي الصَّعْرِ** is expl. as meaning *In [the case of] the distorting of the face [the whole blood in it shall be exacted: as though the verb of which **صَعَرَ** is the inf. n. were trans.; but this is obviously a loose rendering]*. (Mgh.) — **صَعْرٌ** also signifies *Pride: (Mgh:) or the being proud*. (TA.) — And *Smallness of the head: (K:) or the being small, said of a man's head: (K, TA:) one says, **صَعَرَ رَأْسَهُ**, inf. n. **صَعْرٌ**, meaning *his head was small*. (TK.)*

صَعْرُورٌ (S, K, &c.) and **صَعْرُورٌ** (Sgh, K) *Long, slender, twisted gum: (K:) or a piece of gum having a long and twisted form: (AZ, S:) and [gum of the kind called] **لُثَى** that has become concrete: (K:) or this is the signification of **صَعَارِيرٌ**, (S, K,) which is the pl. [of **صَعْرُورٌ**], (TA,) accord. to AA: (S:) or the pl. signifies *concrete gum resembling fingers: and **صَعْرُورٌ** is said to signify a piece of gum: accord. to Aboo-Naṣr, it is like a reed-pen, and twisting like a horn: and AḤn says that **صَعْرُورَةٌ**, with 3, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the **أَبْهَلِ**, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term **صَعَارِيرٌ**: (TA:) or gum in general: pl. **صَعَارِيرٌ**. (K.) — Also, (K,) or **صَعْرُورٌ** [only], (TA,) + *A certain substance, yellow, [in the CK **اصغر** is put for **اصفر**,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (**مُصَيِّغٌ**), in biestings, before it becomes clear. (TA.) — **صَعْرُورَةٌ** The little ball which is rolled along by the [kind of beetle called] **جَعَلٌ**. (K, TA.) — **صَعَارِيرٌ** + *Long fingers*. (TA.)***

صَعْرٌ: see the next preceding paragraph.

صَعَارٌ Proud, or haughty: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is **صَعَارٌ**, or **صَفَارٌ**, accord. to different relaters. (TA.)

صَعْرِيٌّ applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) — And **أَحْمَرٌ صَعْرِيٌّ** Intensely red. (K.)

صَعْرِيَّةٌ Obliquity in going or march or course: (S, K:) from **صَعَرَ** [inf. n. of **صَعِرَ**]. (S.) — Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo' Ale:;) not upon a camel whether male or female, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase **بَنَاجٌ عَلَيْهِ الصَّعْرِيَّةُ** [With a swift he-camel marked with the **صَعْرِيَّةُ**]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, **قَدِ اسْتَنَوَقَ الْجَمَلُ** [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karafee urges that the term **بَعِيرٌ**, used by J, includes the female; and that the masc. epithet [**بَنَاجٌ**] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعَرٌ Having a wriness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Mṣb,) by reason of pride, (A,) with a turning of the face on one side: (Mṣb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mṣb;) and sometimes it is accidental: (Mṣb:) pl. **صَعْرٌ**. (TA.) — It occurs in a trad. as signifying *Such as withdraws himself [from others, through pride]; syn. ذَاهِبٌ بِنَفْسِهِ*: (S, TA: [thought by Ibr D to be a mistake for **زَاهٍ بِنَفْسِهِ**: but this seems to me improbable:]) or *such as turns away his face, by reason of pride*: (IAth:) and in another trad. as signifying *such as turns away from the truth, and is faulty*. (TA.)

مُصْعَرٌ, (S,) in the **كُصْعَرٌ**, said to be like **مُكْرَمٌ**, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, *Hard, or severe*. (S, K.) A poet says,

* **وَقَدْ قَرَّبْنَ قَرَبًا مُصْعَرًا** *
[And they had performed a hard night-journey to water]. (S, TA.)

مُصْعَرٌ [Made round: and simply, round]. A rājiz says,

* **سُودٌ كَحَبِّ الْفَالِقِلِ الْمُصْعَرِ** *
[Black, like the round grains of pepper]. (S.)

صعط

1. **صَعَطَهُ**, aor. = and =, (K,) inf. n. **صَعَطٌ** and **صَعُوطٌ**, (TA,) a dial. var. of **سَعَطَهُ**; and so is **صَعَطَهُ** of **اصعطه**. (K, * TA.) See art. **سعط**.

4: see what here precedes.

صَعُوطٌ i. q. **سَعُوطٌ**, q. v. (Lḥ, K.)

صعق

1. **صَعَقْتَهُمُ السَّمَاءُ**, (S, O, K,) aor. =, (K,) inf. n. **صَاعِقَةٌ**, (O, K,) *The sky smote them with what is termed صَاعِقَةٌ [i. e. a thunderbolt]*. (S, O, K.)

[And **صَعَقْتَهُمُ** signifies the same.] — **صَعِقٌ** is quasi-pass. of the verb in the phrase above; (Z, TA in art. **سرف**;) signifying *He was smitten by a صَاعِقَةٌ*; (TA in art. **صعق**;) as also **صَعِقٌ**; (K and TA in that art.;) and so **صَعِقٌ** and **صَعِقٌ**. (O in that art.) — And **صَعِقٌ**, (S, O, Mṣb, K,) aor. =, (Mṣb, K,) inf. n. **صَعَقٌ**, (Mṣb,) or **صَعَقَةٌ**, (S, O,) or both, and **صَعَقٌ**, (K,) and **تَصَعَّقٌ**, (S, O, K,) *He (a man, S, O) swooned, or became insensible, (S, O, Mṣb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Mṣb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also صَعِقٌ*. (Mṣb, TA.) — And **صَعِقٌ**, aor. =, inf. n. **صَعَقٌ** and **تَصَعَّقٌ**, *He (a man) died*. (TA.) **فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ**, in the **Qur** [xxxix. 68], means *And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason*. (TA.) — And **صَعَقَتِ الرَّكْبَةُ**, inf. n. **صَعَقٌ**, *The well fell in ruins, or to pieces; or collapsed*. (TA.) — **صَعَقٌ** [as an inf. n.] signifies *The sounding of thunder*: and **صَعِقٌ**, aor. =, inf. n. **صَعَقٌ**, is said of a bull, meaning *He bellowed, or lowed*: (TA:) and likewise of a man [app. as meaning *he bellowed, or roared*]. (ISk, TA in art. **ام**.)

4. **أَصْعَقْتَهُ الصَّاعِقَةُ** *The صَاعِقَةُ [or thunderbolt] smote him*. (TA.) — And **أَصْعَقَهُ** *He, or it, caused him to swoon, or become insensible*. (S.) — And **He, or it, killed, or slew, him**. (TA.)

صَعِقٌ: see the next paragraph.

صَعِقٌ is an inf. n. of **صَعِقٌ** [q. v.]: (Mṣb, K:) and primarily signifies *A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof*: — afterwards often used as meaning *Death*. (TA.) — [Also] *Vehemence of sound or voice*: (O, K:) and *vehemence of braying of an ass*; used in this sense by Rubeh; (O, * TA;) and said by Az to be originally **صَعِقٌ**. (TA.)

صَعِقٌ *Expecting, or looking for, a صَاعِقَةٌ [or thunderbolt]*. (Ibn-'Abbād, O, K.) — Also *Swooning, or becoming insensible*; (K, TA;) and so **صَعِقٌ**; or the latter signifies *dying suddenly*: and the former, *swooning, or becoming insensible, and losing his reason, in consequence of a sound*

that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — And *Dying, or dead*. (TA.) — Also, (K, TA,) or **صَعِقُ الصَّوْتِ**, (S, O,) *Vehement in voice*, (S, O, K, TA,) and *in braying*; (TA;) applied to an ass. (S, O, TA.)

صَعَقَةٌ: see **صَاعِقَةٌ**. — Also *The sound proceeding from a صَاعِقَةٌ [or thunderbolt]*. (TA.) — **الصَّعَقَةُ الْأُولَى** means *The first blast [of the horn on the day of resurrection]*. (Mṣb.) — And **صَعَقَةٌ** also signifies *A death*. (TA.)

صَاعِقٌ A camel meagre in his marrow. (Ibn-'Abbād, O.)

صَاعِقَةٌ [A thunderbolt; i. e.] *a thing descending from the thunder, that smites not anything but it alters it and burns it: (Mṣb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (مِخْرَاقٌ) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Wahb Ibn-Munabbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord. to **Ḳatādeh** (O, TA) and **Muḳātil**: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and **صَعَقَةٌ** and **صَاعِقَةٌ** are dial. vars. thereof: (TA:) the pl. is **صَوَاعِقٌ**. (O, Mṣb, TA.)*

مُصْعَوِقٌ: see **صَعِقٌ**.

صعل

1. **صَعَلَ**, aor. =, (K,) inf. n. **صَعْلٌ**, (TA,) *He, or it, was, or became, such as is termed صَعْلٌ and أصْعَلٌ meaning as expl. below; as also أصْعَلٌ*. (K, TA.) One says, **اصْعَلَتْ النَّخْلَةُ** meaning *The palm-tree was, or became, slender in the head*. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

صَعْلٌ *Small in the head*; applied to a man, (Aḥ, S, O,) and to an ostrich; (S, O;) as also **أَصْعَلٌ**; (O;) and **صَعْلَاءٌ** applied to a woman: (S:) or *small in the head and long and slender in the neck*; applied to a man: (Sh, TA:) or **صَعْلٌ** and its fem. **صَعْلَةٌ**, and **أَصْعَلٌ** and its fem. **أَصْعَلَاءٌ**, *such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K, * TA:) or, accord. to Aḥ, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention أصْعَلَاءٌ as applied to a woman; and accord. to this, one applies أصْعَلٌ to a man*. (TA.) And **نَخْلَةٌ صَعْلَةٌ** *A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O,*

ك:) or a tall palm-tree; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And حَبَارٌ صَعْلٌ An ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And صَعْلٌ signifies also Tall, or long: (K:) applied by El-'Ajjāj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) — Also, [used as a subst.] A male ostrich; because small in the head: and with *ḍ*, a female ostrich. (TA.)

صَعْلٌ Slenderness. (S, O.)

صَعْلَةٌ, (O, TA,) or صَعْلَةٌ, which is preferred by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.)

صَعْلَةٌ: see what next precedes.

أَصَعْلٌ, and its fem. صَعْلَاءٌ: see صَعْلٌ, in six places.

صعلك

Q. 1. صَعْلَكَ, (O, K,) inf. n. صَعْلَكَةٌ, (TA,) He rendered him poor, or needy. (O, K.) — صَعْلَكَ الثَّرِيدَةَ He made the ثَرِيدَةُ [or mess of crumbled bread moistened with broth] to have a head: or he raised its head. (K.) And صَعْلَكَ السَّامِ He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) — And صَعْلَكَ الْإِبِلَ The herbs, or leguminous plants, fattened the camels. (Sh, O, K.)

Q. 2. تَصَعَّلَكَ He was, or became, poor, or needy. (S, O, K.) And He made a show of poverty. (KL.) [He affected to be such as is termed صَعْلُوكُ.] — تَصَعَّلَكَ الْإِبِلَ The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, تَصَعَّلَكَ said of a horse, He became slender, and shed his abundant and long hair. (TA.)

صَعْلُوكٌ Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. صَعَالِيكُ الْعَرَبِ (S, O.) صَعَالِيكُ الْعَرَبِ means ذُؤَابَانَهَا [i. e., as expl. voce ذُؤَابٌ, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called صَعَالِيكُ because he used to collect the poor in a حَظِيرَةٌ [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

مُصَعَّلُكَ الرَّأْسِ A man round in the head: (O, K, TA:) or, as some say, small in the head. (TA.) And مُصَعَّلُكَ applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so

as to make it assume that rounded form. (Sh, O.)

صغو

1. صَعَا, aor. *ʿ*, He, or it, was slender; and was small: (IAqr, K:) from صَغُو, here following. (TA.)

صَغُوٌ A small عَصْفُورٌ [or bird of the sparrow-kind], (K, TA,) red in the head; (TA;) fem. with *ḍ*: (K:) or small عَصَائِرٌ [or birds of the sparrow-kind], the heads of which are red; n. un. with *ḍ*: (Mṣb:) or صَغُوَةٌ signifies a certain bird; and its pl. is صَغُوٌ and صِعَاةٌ: (S:) or the pl. (of صَغُوَةٌ, Mṣb) is صِعَاةٌ (Mṣb, K) and صِعَوَاتٌ (K, in the CK صِعَوَاتٌ,) and the pl. of صَغُوٌ is أَصِعَاةٌ: some say that صَغُوٌ is originally وَصَعٌ. (TA.) — Hence, (TA,) نَائِقَةٌ صَغُوَةٌ A she-camel small in the head. (K.) — And the pl. أَصِعَاةٌ signifies أَصُولٌ [pl. of أَصْلٌ, q. v.]. (TA.)

صغر

1. صَغُرَ, aor. *ʿ*; (S, Mṣb, K;) and صَغَرَ, aor. *ʿ*; (K;) inf. n. صَغْرٌ, (S, Mṣb, K,) of the former, (S, Mṣb, TA,) and صَغَارَةٌ, (K,) also of the former, (TA,) and صَغْرَانٌ and صَغْرَانٌ, (IAqr, K,) which are both of the latter; (TA;) [but Ibr D thinks that there is no reason for this assertion with respect to صَغْرَانٌ;] [He or] it (S, Mṣb) was, or became, small, or little; صَغْرٌ being the contr. of كَبْرٌ, (S,) or of عَظْمٌ, as also صَغَارَةٌ [&c.]: (M, K:) or صَغْرٌ is in body, or corporeal substance, (في الجِوْمِ) [and in years, or age; and صَغْرٌ, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;] and صَغَارَةٌ is in estimation or rank or dignity (في القَدْرِ). (M, K.) — Also صَغُرَ, inf. n. صَغْرٌ and صَغَارٌ and صَغَارَةٌ and صَغْرَانٌ and صَغْرٌ (K) and صَغْرٌ, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or صَغْرٌ is inf. n. of صَغُرَ, aor. *ʿ*, signifying he was, or became, vile, base, or ignominious; (S, Mṣb;) and so صَغْرٌ and صَغَارٌ: (Mgh:) or صَغَارٌ signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, صَغُرَ فِي عَيْنِ النَّاسِ, with damm, meaning, [he became small, or little, in the eyes of men; i. e.,] he lost his reverence, or reverend dignity. (Mṣb.) [See also 6.] One says also, هُوَ يَصْغُرُ عَن كَذَا He, or it, is smaller than, or too small for, such a thing; syn. يَقَلُّ. (TA in art. قل.) And صَغُرَتْ عَنِ الْوَلَدِ [She was too young to bear offspring]. (S in art. جل, &c.) — مَا صَغُرْتَنِي إِلَّا بَسَنَةً, aor. *ʿ*, means مَا صَغُرْتَنِي إِلَّا بَسَنَةً [i. e. He was not younger than I, save by a year]. (IAqr, K.) — And صَغُرَتْ الشَّمْسُ The sun inclined to setting. (Th, K.)

2. صَغَرَهُ, (inf. n. تَصَغِيرٌ, TA,) He made him, or it, small, or little; as also اصْغَرَهُ. (S, K.) You say, اصْغَرُ الْقُرْبَةَ اصْغَرُ He served the water-skin [so as to make it] small. (S, K.) — صَغَرَهُ فِي عَيْنِ النَّاسِ He, or it, rendered him [small, or little, in the eyes of men; i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:] (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — صَغُرَتْ شَأْنُهُ (TA in art. غمز) and مِنْ شَأْنِهِ (S and TA in the same art.) [I lessened his rank, or dignity]. — صَغَرَ الْإِسْمَ, inf. n. تَصَغِيرٌ, He changed the noun into the diminutive form. (Mṣb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دُوَيْرَةٌ [“a small, or little, house”]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying دَهَبَتْ الدَّرَاهِمُ إِلَّا دُرْبَهُمَا [“the dirhems went, except a small dirhem”]: to denote nearness; as in the instance of قَبِيلُ الصَّبْحِ [“a little before daybreak”]: to denote affection and benevolence; as in the expression يَا بَنِي [“O my little (meaning dear) son”]: to denote the greatness of the thing signified; as in the phrase سَنِيَّةٌ حَمْرَاءٌ [“a very severe year”]: to denote praise; as when a man is described as كُنَيْفٌ مَلِيحٌ عَلِيًّا [“a little pastor's-bag filled with knowledge”]: to denote blame; as in the expression يَا فَوَيْسُ [“O thou little transgressor”]. (L, TA.) [The inf. n., تَصَغِيرٌ, is also applied to A diminutive noun itself; as also مُصَغَّرٌ. — See also 10.]

3. اصْغَرَهُ, (inf. n. تَصَغِيرٌ, TA,) He made him, or it, small, or little; as also اصْغَرَهُ. (S, K.) You say, اصْغَرُ الْقُرْبَةَ اصْغَرُ He served the water-skin [so as to make it] small. (S, K.) — صَغَرَهُ فِي عَيْنِ النَّاسِ He, or it, rendered him [small, or little, in the eyes of men; i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:] (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — صَغُرَتْ شَأْنُهُ (TA in art. غمز) and مِنْ شَأْنِهِ (S and TA in the same art.) [I lessened his rank, or dignity]. — صَغَرَ الْإِسْمَ, inf. n. تَصَغِيرٌ, He changed the noun into the diminutive form. (Mṣb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دُوَيْرَةٌ [“a small, or little, house”]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying دَهَبَتْ الدَّرَاهِمُ إِلَّا دُرْبَهُمَا [“the dirhems went, except a small dirhem”]: to denote nearness; as in the instance of قَبِيلُ الصَّبْحِ [“a little before daybreak”]: to denote affection and benevolence; as in the expression يَا بَنِي [“O my little (meaning dear) son”]: to denote the greatness of the thing signified; as in the phrase سَنِيَّةٌ حَمْرَاءٌ [“a very severe year”]: to denote praise; as when a man is described as كُنَيْفٌ مَلِيحٌ عَلِيًّا [“a little pastor's-bag filled with knowledge”]: to denote blame; as in the expression يَا فَوَيْسُ [“O thou little transgressor”]. (L, TA.) [The inf. n., تَصَغِيرٌ, is also applied to A diminutive noun itself; as also مُصَغَّرٌ. — See also 10.]

4: see 2, in two places. — اصْغَرَتْ الْأَرْضُ The land produced small plants or herbage, (K,) not tall. (TA.) — ارْتَبَعُوا لِيُصْغَرُوا [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by لِيُولَدُوا الْأَصَاغِرَ [correctly لِيُولَدُوا]: in the CK and my MS. copy of the K, by لِيُولَدُوا الْأَصَاغِرَ [which is a manifest mistake].) — أَصْغَرَتْ أُنْثَى وَأَكْبَرَتْ † The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.)

6. اصْغَرَ He became small; he shrank, or became contracted; (O* and TA in art. ضأل;) by reason of abasement, (TA ibid.) or from fear. (Ham p. 658.) — He became vile, base, ignominious, abject, or contemptible; (K, TA;) came to nought. (TA.) And تصَاغَرَتْ إِلَيْهِ نَفْسُهُ He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Mṣb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, K, TA.) — And [He affected, or feigned, abjectness; contr. of تَكَابُرٌ: or] he exhibited abjectness. (KL.)

10. اصْصَغَرَهُ He counted, accounted, reckoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious: syn. عَدَّهُ صَغِيرًا: (S, K:) or young: as also صَغَرَهُ. (TA.)

صَغْرٌ (S, Mṣb) and صَغَارٌ, with fet-ḥ, (S, [and

so in the *Kur* vi. 124,]) or **صَغَارٌ**, with *ḍamm*, (*Mṣb*, [but perhaps there is an omission in my copy of the *Mṣb* after this word,]) and **صَغْرٌ**, (*Ṣ*,) *Vileness, baseness, abasement, or ignominiousness*: (*Ṣ*, *Mṣb*): so the second word signifies in the *Kur* vi. 124: (*TA*:) and *tyranny, or oppression, or injury*. (*Ṣ*.) One says, **قَمَّرَ عَلَى صَغْرِكَ**, and **صَغْرَكَ**, [*Rise thou, notwithstanding thy vileness, or ignominiousness*]. (*Ṣ*.) [See also 1, of which it is an inf. n.]

صَغْرٌ: see **صَغْرٌ**, in two places. [And see 1, of which it is an inf. n.]

فَلَانٌ صَغِيرٌ *Such a one is the least, or youngest, of them*: (*K*, *TA*:) and **فَلَانٌ صَغِيرَةٌ أَبَوَيْهِ**, and **صَغِيرَةٌ وَلَدِ أَبَوَيْهِ**, *Such a one is the least, or youngest, of the children of his parents*: opposed to **كَبِيرَةٌ**. (*TA*:) And **أَنَا مِنَ الصَّغِيرَةِ** *I am of the little-ones, or of the young*: (*K*:) said by an Arab child when he is forbidden to play. (*TA*:)

صَغْرَانٌ: see **صَغِيرٌ**.

صَغَارٌ: see **صَغْرٌ**.

صَغَارٌ: see **صَغِيرٌ**: — and **صَغْرٌ**.

صَغِيرٌ *Small, or little*: (*Ṣ*, *K*:) [*in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to كَبِيرٌ*:] as also **صَغَارٌ** (*Ṣ*, *K*) and **صَغْرَانٌ** (*K*) and **أَصْغَرُ**: (*Mṣb* in art. **كَبِيرٌ**): fem. with *ḍ*: (*Mṣb*): pl. masc. **صَغَارٌ** and **صَغْرَاءٌ**, (a form used in poetry, *Ṣ*,) and **مَصْغُورَةٌ**, (*Ṣ*, *K*:) or the last is [correctly speaking] a quasi-pl. n.: (*TA*:) and pl. fem. **صَغَارٌ**, but not **صَغَائِرٌ** when used as an epithet: (*Mṣb*:) the dim. of **صَغِيرٌ** is **صَغِيرٌ** and **صَغِيرٌ**, (*Ṣb*, *K*:) the latter anomalous. (*TA*:) You say, **هُوَ صَغِيرٌ فِي الْقَدْرِ**; and **فِي الْعِلْمِ**; [*He is small, or little, in rank, or dignity; as also in knowledge*]. (*A*.) And **جَاءَ صَغِيرٌ الشَّانِ**; and *in knowledge*. (*A*.) And **جَاءَ النَّاسُ صَغِيرُهُمْ وَكَبِيرُهُمْ** *The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity*. (*Mṣb*.) [See also **صَاغِرٌ**.]

صَغِيرَةٌ, [a subst. from **صَغِيرٌ**, made such by the affix *ة*,] applied to a sin, [signifying *A small or little, sin*,] has for its pl. **صَغِيرَاتٌ** and [more commonly] **صَغَائِرٌ**; being, when thus applied, a subst. (*Mṣb*.) [See **مُحَقَّرَاتٌ**.]

صَغِيرٌ and **صَغِيرٌ** dims. of **صَغِيرٌ**, q. v.

صَاغِرٌ *In a state of vileness, abasement, ignominiousness, abjectness, or contempt*: (*Mṣb*:) or *content with vileness, abasement, or ignominy, (K), and tyranny, or injury*. (*Ṣ*, *A*, *TA*:) [See also **صَغِيرٌ**.]

أَصْغَرُ [*Smaller, or less; and smallest, or least;*

in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (*Ṣ*, *Mṣb*, *K*:) fem. **صَغِيرَةٌ**: (*Ṣ*, *Mṣb*:) pl. masc. **أَصْغَارٌ** (*Sb*, *Ṣ*, *K*) and **أَصَاغِرَةٌ**, (*M*, *K*:) though the sing. is not of the nouns which regularly add *ة* to the pl., and it is added in this case because the sing. resembles in form **قَشَاعِمَةٌ**, of which **قَشَاعِمَةٌ** is a pl., (*ISd*), and **أَصْغَرُونَ**: (*Sb*, *Ṣ*:) and pl. fem. **صَغْرٌ** (*Sb*, *Ṣ*, *Mṣb*) and **صَغْرِيَّاتٌ**: (*Mṣb*:) but *Sb* says, you do not say **نِسْوَةٌ صَغْرٌ**, nor **قَوْمٌ أَصَاغِرٌ**, except with the article *ال*: and he adds, we have heard the Arabs say, **الْأَصَاغِرُ** [perhaps miswritten for **الْأَصْغَرُونَ**]; and if you please, you may say **الْأَصْغَرُونَ**. (*Ṣ*.) — **الْأَصْغَرَانُ** [lit. *The two less, or least, things*,] means *the heart and the tongue*. (*K*.) It is said in a prov., **الْمَرْءُ بِأَصْغَرِيهِ**, meaning, *The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue*. (*ISk*, *TA*. [See *Ḥar* p. 446.]) — See also **صَغِيرٌ**.

أَرْضٌ مُصْغِرَةٌ *Land having small plants or herbage, not grown tall*. (*ISk*, *Ṣ*, *K*:*)

مُصْغِرَةٌ: } see **مُصْغِرٌ**, in art. **صَغْرٌ**.

مُصْغِرَةٌ: } see **صَغِيرٌ**.

صغى and صغو

1. **صَغَا**, aor. **يَصْغُو**; (*Ṣ*, *Mṣb*, *K*:) and [**صَغَى**, aor. **يَصْغِي**, (*Ṣ*, *TA*, and so in some copies of the *K*), or **يَصْغِي**; (*Mṣb*, and so in some copies of the *K*, and in the *M*, but it is said in the *TA* that it is correctly **يَصْغِي**, with *kesr*, as in the *Ṣ*); inf. n. **صَغُو**; (*Ṣ*, *Mṣb*, *K*:) and **صَغَى**, aor. **يَصْغِي**, inf. n. **صَغَا** and **صَغَى**; (*Ṣ*, *Mṣb*, *K*:) *He, or it inclined*, (*Ṣ*, *Mṣb*, *K*, *TA*), **إِلَى الشَّيْءِ** [*to the thing*], (*TA*), or **إِلَى كَذَا** [*to such a thing*]: (*Mṣb*:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he (a man, TA) had an inclining of his حَنَكُ* [here app. meaning the mouth or the part below the mouth]; (*K*, *TA*:) or *of one of his lips*; thus correctly, as in the *M* and *A*; and **شِدْقِيهِ** in [some of] the copies of the *K* [and **شِقِيهِ** in others] being a mistake for **شَفْتِيهِ**. (*TA*.) You say, **صَغَتْ إِلَيْهِ أُذُنُهُ** *His ear inclined to him, or it*. (*TA*.) And hence, in the *Kur* [lxvi. 4], **فَقَدْ صَغَتْ قُلُوبُكُمَا** [*For the hearts of you two have inclined to that which is not right*]. (*Mṣb*.) And **صَغَتْ النُّجُومُ**, (*Ṣ*, *Mṣb*) and **الشَّمْسُ**, (*K*), *The stars, and the sun, inclined to setting*. (*Ṣ*, *Mṣb*, *K*.) And **صَغَا الرَّجُلُ** *The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow*. (*TA*.) And **صَغَى**, inf. n. **صَغَا**, [as though meaning *He inclined to set himself against the people or party*,] is said of one when his love, or affection, is with such as are not of the said people, or party. (*TA*.) — And **صَغَى**, aor. **يَصْغِي**, (*K*, *TA*), inf. n. **صَغَا** agreeably with the *Ṣ* and *M*, accord. to the

copies of the *K*, erroneously, **صَغَى**, (*TA*), and **صَغَى**, (*K*, *TA*), *He inclined and gave ear, or hearkened, or listened*. (*K*.) [See also the next paragraph.]

4. **اِصْغَى الْإِنَاءَ** *He inclined the vessel*: (*Ṣ*, *Mṣb*, *K*:) or *he turned the vessel upon its side, in order that what was in it might collect together*. (*M*, *TA*.) — [Hence,] **أُصْغِيَ إِنَاءَ فُلَانٍ** + *Such a one perished, or died*. (*Er-Rāghib*, *TA*.) And **أُصْغِيَ** + **إِنَاءَهُ** + [*I. q. اِصْغَى حَقَّهُ* expl. in what follows: (see also **مُصْغِي**):] or *he detracted from his reputation; spoke evil of him; or slandered him*. (*Z*, *TA*.) **اِصْغَى حَقَّهُ**, (*A*, *TA*), or **الشَّيْءُ**, (*K*), means *He diminished to him, impaired to him, or defrauded him of a portion of*, (*Z*, *K*, *TA*), *his right or due*, (*Z*, *TA*), or *the thing*. (*K*.) — You say also, **أُصْغَيْتُ رَأْسِي**, and **سَمْعِي**, *I inclined my head, and my ear*. (*Mṣb*.) And **اِصْغَى إِلَيْهِ**, (*Ṣ*, *K*), or **اِصْغَى إِلَيْهِ سَمْعَهُ**, (*M*, *TA*), *He inclined his ear to him*. (*Ṣ*, *M*, *K*.) And **اِصْغَى**, alone, *He gave ear, hearkened, or listened*. (*K*.) [See also 1, last explanation.] And **أُصْغَتِ النَّاقَةُ** *The she-camel inclined her head towards the رَجُلٌ* [or saddle], (*Ṣ*, *K*, *TA*), in some copies of the *Ṣ* [*towards the man*], (*TA*), *as though she were listening to a thing*: (*Ṣ*, *K*:) this she does when the saddle is bound upon her. (*Ṣ*.)

صَغَا an inf. n. of **صَغَى** [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (*TA*.) One says, **أَقَامَ صَغَاهُ** [*He rectified his inclination*]. (*TA*.) And **صَغَاهُ** and **صَغُوهُ**, and **صَغَاهُ**, i. e. *His inclination [is with thee, meaning, is agreeable with thine]*. (*AZ*, *Ṣ*, *K*.) In [some of] the copies of the *K* **صَغُوهُ** and **صَغُوهُ** are written **صَغُوَةٌ** and **صَغُوَةٌ**, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, **صَغُوَاهُ** as an epithet applied to the sun. (*TA*.)

هَذَا: see the next preceding paragraph. [**هَذَا** **صَغُوكَ**, or **أَبْنُ صَغُوكَ**, is a phrase similar to **هَذَا ابْنُ إِنْسَاكَ**, meaning *This is thy chosen, or special, friend or companion*: but perhaps post-classical.]

صَغُوٌ: see **صَغَا** and **صَغُوٌ**. — Also *The interior of a ladle: — and the side of a well: — and the part that is folded, or turned over, of the sides of a دَلْوٌ* [or leathern bucket]: (*K*, *TA*:) so in the *M*: and its pl. in these senses is **أَصْغَاءٌ**. (*TA*.)

أُصْغَى: see **صَغُوَاهُ**, voce **صَغُوَةٌ**.

صَاغِيَةٌ: fem. **صَاغِيَةٌ**: and pl. **صَاغِيَتٌ**. — [**صَاغِيَتٌ** means *Those who incline to thee*, (*K*, *TA*), and *come to thee*, (*TA*), in their cases of need: (*K*, *TA*:) or *whoever, of thy family, come to thee as guests*: (*TA*:) or *those who incline to thee, of thy companions and relations*: (*Ḥar* p. 207:)] *ISd* thinks it to be made fem. because meaning a *جَمَاعَةٌ*. (*TA*.) **أَكْرَمُوا** **فُلَانًا فِي صَاغِيَتِهِ** means [*Honour ye such a one in respect of*] *those who incline to him, and who*

come to him seeking to obtain what he has. (S.) — And **الصَوَائِي** means *The stars that have inclined to setting.* (TA.)

أَصَغَى, applied to a man, (TA.) *Having an inclining of the حَكَاة*; (K, TA;) or of one of the lips: (K, TA: [see 1:]) fem. **صَغَوَاء**. (TA.) — And the fem., applied to a قَطَاة [or bird of the species termed قَطَا], *Having an inclining of its beak, and of one of its mandibles*: and one says **صَغَوَاء صَغَوَاء** to give intensiveness to the meaning; like as one says **لَيْلٌ لَيْلٌ**. (TA.) — Also, i. e. the fem., applied to the sun, *Inclining to setting.* (K.)

مَضَعِي [A place of inclining, or to which to incline]. It is said in a prov., **الصَّبِيُّ أَعْلَمُ بِمَضَعِي خَدِّهِ** [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.]

مَضَعِي Inclined. (Ham p. 260.) — One says, **فُلَانٌ مَضَعِي إِبْرَاهِيمَ**, meaning *Such a one is abridged, or defrauded, of a portion of his right, or due*: (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.)

صف.

1. **صَفَّ**, (S, M, Mgh, O, Mṣb, K,) aor. ʔ, (Mṣb, TA,) inf. n. **صَفٌّ**, (O, Mṣb, K, TA,) *He set, or placed, or stationed,* (S, M, Mgh, O, K,) a company of men, (S, M, Mgh, O, Mṣb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Mṣb,) in a rank, or row, or line: (S, M, Mgh, O, K:) and likewise **صَفَّفَ**, (TA,) inf. n. **تَصْفِيفٌ**; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) — One says also of a she-camel, **تَصَفَّفَ يَدَيْهَا عِنْدَ الْحَلَبِ** [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (S, M, O, K. [See also **صَفَّنَ**, said of a man: and see **صَانَ** in art. **صَوْنٌ**].) And [in like manner] one says, **صَفَّتِ الْإِبِلُ قَوَائِمَهَا** [The camels set their legs in an even row]. (S, O.) — And of a she-camel one says also, **تَصَفَّفَ أَقْدَامًا مِنْ بَنِيهَا إِذَا حَلَبَتْ** [as though meaning *She yields a row of bowls of her milk when she is milked*], because of the abundance of her milk. (S, O, K*) And **تَصَفَّفَ بَيْنَ مَحَلَّتَيْنِ أَوْ ثَلَاثَةٍ**, (S, O,) or simply **تَصَفَّفَ**, (M,) *She combines two milking-vessels, or three, at one milking*; (S, M, O,*) **الصَّفَّفَ** meaning her being milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, **حَلَبَهَا صَفًّا** is a mistake for **حَلَبَهَا تَحَلَّبًا**.]) And a rājiz, cited by AZ, says, referring to a she-camel,

تَصَفَّفَ فِي ثَلَاثَةِ الْمَحَالِبِ

[She is milked into three milking-vessels at one milking]. (S, O.) One says also **صَفَّفَهَا**, i. e. **صَفًّا** [app. meaning *He milked her into two bowls, or three, at one milking*; or into two bowls; the

pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — **صَفَّ** (S, K) is said of flesh-meat (S) [app. meaning *It was laid, cut into a strip, or into strips, upon the live coals to broil*]; and **فِي الشَّمْسِ لِيَجْفَ** [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, **صَفَّ اللَّحْمَ**; and [in like manner] one says also, **صَفَّهُ عَلَى النَّارِ لِيَنْشَوِيَ**: (Mṣb:) or **صَفَّ اللَّحْمَ**, aor. ʔ, inf. n. **صَفٌّ**, means *he cut the flesh-meat into broad slices*: (M:) and accord. to ISh, **التَّصْفِيفُ** is like **التَّشْرِيحُ**, i. e. *the cutting a piece of flesh-meat thin, so that it is translucent*: (TA in the present art:) or **التَّصْفِيفُ** is a kind of **تَشْرِيحٌ**; i. e. *the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals.* (TA in art. **شَرَحَ**.) [See **صَفِيفٌ**.] — See also 8, in three places. — **صَفَّ** said of a bird, (M, O, Mṣb, K,) aor. ʔ, (M, Mṣb,) inf. n. **صَفٌّ**, (Mṣb, K,) *It extended its wings in a line,* (M,) or it expanded its wings, (O, Mṣb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for *and did not strike*] with them its sides like the pigeon: (Mṣb:) such as do so are not to be eaten; (Mṣb, K;) as the vulture and the hawk: (Mṣb:) it is said in a trad., **يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ**. (O, K, TA. See art. **دَفَّ**.) — **صَفَّفَتِ لِلسَّرِجِ**, (S,) or **صَفَّفَتِ لِلسَّرِجِ**, (S,) or **صَفَّفَتِ السَّرِجَ**, (K,) and so in one place in the O,) and **أَصَفَّفَتْهُ**, (O, K,) but this latter verb is of weak authority, (O,) **أَضَعْتُهَا عَلَى سِدَّةِ السَّرِجِ** [q. v.]: (S, O, K, TA:) [and] **صَفَّفَ الدَّابَّةَ**, and **صَفَّفَ لَهَا**, *He made for the beast a صَفَّة*. (M.)

2: see above, first sentence: — and also in the latter half of the paragraph.

3. **صَفَّتُوا فِي الْقِتَالِ** (S, MA, O, K) **صَفَّتُوا** (S, O, K) *They fought them in rank; they drew themselves out in a rank against them [in fight].* (MA.) — [And app. one says also **صَفَّفَهُ** meaning *He had the صَفَّة of his house over against, or facing, his (another's) **صَفَّة**. See **هُوَ مَصَافِي**, below.]*

4: see 1, last sentence.

6: see 8. — One says also **تَصَافَوْا عَلَيْهِ** *They collected themselves together in a rank, or row, or line, against him.* (M, TA.) And **تَصَافَوْا عَلَى الْمَاءِ** *They collected themselves together at the water*; as also **تَصَافَوْا عَلَيْهِ**: like as one says **تَصَوَّكَ فِي ضَلَاظِنُهُ** and **تَصَوَّكَ فِي حُرْبِهِ**. (Lh, TA.)

8. **اصْطَفَوْا** *They stood in,* (S, Mgh, O, K,) or *became,* (M,) [or *set, placed, or stationed, themselves in,*] a rank, or row, or line; (S, M, Mgh, Mṣb;) or ranks, or rows, or lines; (O, K;) as also **تَصَافَوْا**; (M, O, K,*) [**التَّصَافُ** being expl. in the O and K by **التَّسَاطُرُ**; in the CK, erroneously, **التَّشَاطُرُ**]; and so **صَفَّفُوا**, (M, Mgh, Mṣb,)

aor. ʔ, (M, Mgh,) inf. n. **صَفٌّ** and **صَفِّي**, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, **تَصَفَّفَ النِّسَاءُ خَلْفَ الرِّجَالِ وَلَا تَصَفَّفَ مَعَهُمْ** [The women shall stand in a rank behind the men in the mosque, and shall not stand in a rank with them]. (Mgh.) And hence the saying of a woman of the desert to her sons, **وَإِذَا لَقِيتُمُ الْعَدُوَّ فَدَعِّرُوا وَلَا صَفِّي** i. e. [When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank. (M. [See also 1, in art. **دَعَّرَ**].)

R. Q. 1. **صَفَّفَ** *He journeyed,* (S, O, and so in copies of the K,) or *became,* (S, O,) alone in a **صَفْفٌ**, or level tract of land. (O, K.) — And *He pastured upon the trees called صَفْفَاتٌ*. (O, K.) — And **صَفْفَةٌ** [as an inf. n., or as a simple subst.,] signifies *The crying or cry,* (صَوْتٌ,) of the sparrow, which is called **صَفْفٌ** (O, K) in some one or more of the dialects. (O.)

صَفٌّ A rank, row, or line [of things]; (KL, PṢ;) or an even **صَدْرٌ** [i. e. front, or fore part,] of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. **صُفُوفٌ**; (S, M, O, Mṣb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii. 46. (O.) Hence, in a trad., **سَوِّوا صُفُوفَكُمْ** [Make even your ranks] in prayer. (O, TA.) — Also A station of **صُفُوفٌ** [or ranks of men]. (M. [See also **مَصَفٌّ**].) And hence, (M,) as used in the Kur xx. 67, i. q. **مُصَلِّي** [i. e. A place of prayer, or a place of prayer on the occasion of the عيد, or festival]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. a place where people assemble for their عيد: (Az, O:) or, in that instance, **صَفًّا** may mean **مُصْطَفِينَ** [i. e. standing in ranks], (Az, M, O,) as a denotative of state. (M.) — And A pair of bowls (قَدْحَانِ) [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) — Also A certain medicament with which the teeth are whitened. (O.)

صَفَّةٌ An appertenance of a house, (S, Mgh, O, Mṣb, K,) [in none of which is it explained,] or of a building, like a wide **بَهْوٌ** [here used in a post-classical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the طَرَفُ of a building [app. meaning what is above described]; (M;) i. q. **سَقِيْفَةٌ**: (S and Mṣb and K in art. **سَقَفٌ**;) [see **سَقِيْفَةٌ**; and see also **سُدَّةٌ**]; and i. q. **ظُلَّةٌ** [i. e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like **سَقِيْفَةٌ** and **سُدَّةٌ**]: (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, ("scannum discubitorium, fere ex lapidibus structum,") I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is **صَفَات** (S, O, Mṣb, K) and **صَفَات** and **صَفَات**.

(Mgh.) **أَهْلُ الصَّفَةِ** [The people of the **صَفَةِ**] was an appellation applied to certain persons who were the guests of *El-Islām*, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the **صَفَةِ** of the mosque of the Prophet [in *El-Medeeneh*], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-three. (TA voce **أَوْقَاض**.) [ISd says,] **عَذَابُ يَوْمِ الصَّفَةِ** [The punishment of the day of the **صَفَةِ**] is the same as **عَذَابُ يَوْمِ الظُّلَّةِ** [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by **عَذَابُ يَوْمِ الصَّفَةِ**: (O, TA:) it seems, however, that both mean the same, as **الصَّفَةِ** and **الظُّلَّةِ** are one in meaning. (TA.) — Also † An appertenance of the **سُرُج** [or horse's saddle]; (S, M, IATH, Mgh, O, K, TA;) like the **مِثْرَةَ** [q. v. in art. **وَتَر**] of the **رَحْل** [or camel's saddle]; (IATH, L, TA;*) the thing with which it is covered, between the **قُرْبُوسَانِ**, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the **رَحْل**, (M,) the thing that comprises within it (**تَضَرُّ**) the [two pieces of wood called the] **عَرَفُوتَانِ** and the [two pads, or stuffed things, called the] **بَدَادَانِ**, above them and beneath them: (M, TA:) pl. **صَفَف** (S, M, O, K) and **صَفَاف**, the latter mentioned by Sb. (M.) — Also † A long period (**زَمَان**) of time. (O, K, TA.) So in the saying, **عَشْنَا صَفَةً مِنَ الدَّهْرِ** [We lived, or have lived, a long period of time]. (O, TA.) — And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardā, in the saying, **أَصْبَحْتُ لَا أَمْلِكُ صَفَةً وَلَا لُقَّةً** [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; **اللُقَّةُ** meaning **اللُّغْمَةُ**. (TA.)

صَفَف A thing that a man wears beneath the coat of mail (Ibn-'Abbād, O, K) in the day of battle. (Ibn-'Abbād, O.)

صَفُوف A she-camel that yields a row of bowls of her milk (**تَصْفُ أَقْدَامًا مِنْ لَبَنِهَا** S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are

set side by side (**يُصَفُّ**), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (**تَصْفُ يَدَيْهَا**, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce **صُوف**. And see also **صَفُوف**.]

صَفِيف Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (**صَفَف**, S, K, and the like in the M and O, or **صَفَف** and **شُرُوح**, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M,* Mgh, Mṣb,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khālid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of **قَدِيد**, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.)

الصَّفِيَّةُ The **صُوفِيَّةُ**: so called in relation to those called **أَهْلُ الصَّفَةِ**. (TA. (See art. **صُوف**.)]

صَائِي [originally **صَائِف**, act. part. n. of **صَفَّ**, q. v.]. **صَائِقَةٌ** and [its pl.] **صَوَائِف** are epithets applied to camels [as meaning *Setting their legs in an even row*], from **صَفَّتْ قَوَائِمَهَا**: (S, O:) [or] **صَوَائِف** (in the Kur xxii. 37, O, K) means **مُصَفَّوَةٌ** [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure **مَفَاعِل** [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly **مَفَاعِيل**]: or it means **مُصَفَّئَةٌ** [i. e. standing in a row]: (O, K:) or, as related by I'Ab, it is **صَوَائِفِن**. (TA.) In the phrase **الصَّائِقَاتِ صَفَا** in the Kur [xxxvii. 1], by **الصَّائِقَاتِ** are meant *The angels standing in ranks in Heaven, glorifying God.* (M, O, K.) — Applied to a bird, it means *Expanding its wings and not moving [or flapping] them [in its flight]*: opposed to **دَائِي**. (M and TA in art. **دَف**.)

صَفْفَصَف A level, or an even, tract of land or ground: (S, O, Mṣb, K:) thus expl. by AA, and by Mujāhid, as used in the Kur xx. 106: by others as meaning *smooth*: accord. to Fr, *having in it no herbage*: and accord. to IAAr, *bald*: pl. **صَفَافِصَف**: (TA:) or **أَرْضٌ صَفْفَصَفٌ** signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] **صَفْفَصَفَةٌ**. (M.) Also, (M,) or **صَفْفَصَفَةٌ** [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. **فَلَاةٌ**; (M, TA;) from IDrd. (TA.) — And The **حَرْف** [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbād, O, K.)

صَفْفَصَف The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفْفَصَفَةٌ [fem. of **صَفْفَصَف**, q. v. — Also] i. q.

سَبَّاجَةٌ [n. un. of **سَبَّجَ**, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also **صَفْفَصَفَةٌ**, (O, K,) which is of the dial. of Thakkeef. (O.) — And A certain insect (**دُوبِيَّةٌ**, Lth, M, O), by the Persians (**العَجَم**) called the **سَيْسِك** [i. e. weevil]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفْصَاف The tree called **خَلَّاف**: (S, M, O, K:) [accord. to modern usage, the latter is the *salix Aegyptia* of Linn.: (Forskål's Flora Aegypt. Arab., p. lxxvi., and Delile's Floræ Aegypt. Illustr., no 934:) and the **صَفْصَاف** accord. to Forskål, *ibid.*, is the *salix Babylonica*; or this is called **صَفْصَاف رُومِي**: (Delile, no. 932:) and another species of *salix* is called in Egypt **صَفْصَاف بَلَدِي**: (Forskål, *ibid.*; and Delile, no. 933:) or so in the dial. of Syria: (M, Mṣb:) or a kind of tree of which the **خَلَّاف** is a species: (K in art. **خَلَف**:) n. un. with **ة**. (M, O, K.)

صَفْصَافَةٌ: see **صَفْصَافَةٌ**. — Also n. un. of **صَفْصَاف** [q. v.]. (M, O, K.)

مَصْف A station, (S, Mṣb,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Mṣb:) pl. **مَصَاف**. (S, O, Mṣb, K.)

هُوَ مَصَافِي He is the person whose **صَفَةِ** [of his house] is over against, or facing, my **صَفَةِ**. (IDrd, O, K.)

صلح

1. **صَفَحَ عَنْهُ**, (Mgh, Mṣb, K,*) aor. **صَفَحَ**, (K,) inf. n. **صَفْحٌ**, (TA,) properly signifying *He turned towards [or from] him, or it, the **صَفْحَةُ** [i. e. side] of his face*, (Mgh,) means *he turned away from*, (Mgh, Mṣb, K,*) and *left*, (Mṣb, K,) *him, or it*, (Mgh, Mṣb,) i. e. [a man, or] an affair. (Mṣb.) And **ضَرَبْتُ عَنْهُ صَفْحًا** I turned away from him and left him; (S, TA;) i. e. a man: (TA:) **صَفْحًا** being here an inf. n., and therefore in the accus. case, as in the phrase **قَعَدْتُ جُلُوسًا**; or it is in the accus. case as an adv. n., and the meaning is *I turned away from him aside*. (Har p. 434. [See also, in art. **ضَرَبَ**, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprâ.]) — And **صَفَحَ عَنْهُ**, (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] *He turned away from his crime, sin, fault, or offence*: (S, A, TA:) or *he forgave him*. (K, TA.) And **صَفَحْتُ عَنْ ذَنْبِ فُلَانٍ** I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or **صَفَحْتُ عَنْ الذَّنْبِ**, aor. and inf. n. as above, *I forgave the crime, sin, &c.* (Mṣb.) — And **صَفَحَتْ**, (K, TA,) aor. as above, (TA,) inf. n. **صَفْحٌ**, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [*She ceased to yield her milk;*] *her milk went away*. (K, TA.) — **صَفَحَ** as a trans. verb: see 5, in five places. — And see 2. — Also, aor. **صَفَحَ**, inf. n. **صَفْحٌ**, *He (a dog) spread forth, or stretched out, his fore legs*: a **رَاجِيز** says,

the cheek, by reason of which its width is excessive. (O, K.) = [It is also an inf. n. of ص, q. v.]

صَفْحٌ One who has the quality of turning away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.]; as also صَفَّاحٌ: (TA:) الصَّفْوَحُ (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) — And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) — And A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.)

صَفِيحٌ: see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with ة, meaning a piece thereof.] — [Hence, as it is supposed to be an expanded solid substance,] الصَفِيحُ (K,) or الصَفِيحُ الأَعْلَى (TA,) is one of the names of Heaven. (K, TA.)

صَفِيحَةٌ A wide, or broad, stone; (T, S;) as also صَفِيحٌ (T) and صَفَّاحٌ: (S:) or [صَفِيحٌ and صَفَّاحٌ] which last is pl. of صَفِيحَةٌ signify wide, or broad, stones, which are put over graves: (A:) or صَفَّاحٌ and صَفَّاحٌ signify wide, or broad, and thin, stones; (K, TA;) one of which is called صَفِيحَةٌ and صَفَّاحَةٌ: (TA:) and anything wide, or broad, (Mgh, Mgh, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed صَفِيحَةٌ (Mgh, Mgh, TA) and صَفَّاحَةٌ: (TA:) whence one says, اشْتَرَى دَارًا فِيهَا صَفَّاحٌ مِنْ ذَهَبٍ وَفِضَّةٍ [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. صَفَّاحٌ signifies also [particularly] The planks, boards, or leaves, (الأواح), of a door. (S, K.) And Wide, or broad, swords; (A, K;) one such sword being termed صَفِيحَةٌ: (S:) or this latter signifies [simply] a sword; and صَفِيحٌ, swords. (Ham p. 323.)

And The قَبَائِلُ [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ, (S,) or صَفِيحٌ, (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K, TA.) And صَفِيحَةُ الوَجْهِ The exterior skin, cuticle, or scarf-skin, of the face. (S.)

صَفَّاحٌ: see صَفْوَحٌ.

صَفَّاحٌ; and its n. un., with ة: see صَفِيحَةٌ, in five places. — Also † Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with ة: (TA:) pl. صَفَّاحَاتٌ and صَفَّاحِيحٌ: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَفَّاحٌ A she-camel, (K,) and a ewe, or she-

goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAar, TA.) — غَيْرُ مَتَّعٍ رَأْسَهُ وَلَا صَفَّاحٍ بِخَدِّهِ, occurring in a trad., means [Not lifting up, or elevating, his head,] nor putting forth his cheek, nor inclining on one side. (L.)

أَصْفَحَ A man excessively wide in the forehead: from صَفَّاحٌ. (K.)

مُضْفَحٌ Wide, or broad; (S, K;) as also مُضْفَحٌ, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and مُضْفُوحٌ signifies the same. (TA.)

One says, وَجْهٌ هَذَا السِّيفِ مُضْفَحٌ The face of this sword is wide, or broad; from أَصْفَحْتَهُ. (S.) And مُضْفُوحًا, (S, A, K,) and مُضْفُوحًا, (IAar, TA,) and مُضْفُوحًا, (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضَرَبَهُ بِالسِّيفِ غَيْرَ مُضْفَحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ

مُضْفَحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so الرَّأْسُ مُضْفَحٌ. (TA.) — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — It is said in a trad., قَلْبُ الْمُؤْمِنِ مُضْفَحٌ عَلَى الْحَقِّ, meaning † The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحُهُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُضْفَحٌ applied to a heart signifies also † Turned away from the truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; صَفْحٌ signifying the "face," of anything. (IAth, TA.) — And المُضْفَحُ is a name of The sixth of the arrows used in the game called المَيْسِرُ; (S, K;) as also المَيْسِلُ. (S.)

مُضْفِحٌ بِالسِّيفِ Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also مُضْفَحٌ.

مُضْفِحٌ: see مُضْفَحٌ, in two places. — [Hence,] مُضْفِحَةٌ signifies A sword; as also مُضْفِحَةٌ: (K:) [but see what follows:] accord. to IAar, مُضْفِحَاتٌ [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also صَفِيحَةٌ.]) Lebeed says, describing clouds,

• كَأَنَّ مَضْفَحَاتٍ فِي ذُرَاهَا •
• وَأَنوَاحًا عَلَيْهِنَّ الْمَائِي •

[As though there were swords, or broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAar says that مَضْفَحَاتٌ here means swords: but as some relate the verse, the word is مَضْفِحَاتٌ [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, the الفَتْحُ is put for الغَمْرُ:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.)

مَضْفِحَةٌ, and its pl.: see مُضْفَحٌ.

مَضْفُوحٌ: see مُضْفَحٌ, in two places.

مُضْفِاحٌ One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.)

صَد

1. صَدَّدَهُ, (S, M, A, Mgh, K,) aor. ى, (S, M, Mgh, K,) inf. n. صَدَّدٌ (S, M, Mgh) and صَدَّدٌ; (M;) He bound him, bound him fast or made him fast, (S, M, A, Mgh, K,) shackled him, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] غَلٌّ; (L;) and صَدَّدَهُ, (M, K,) inf. n. تَصَدِيدٌ, (S,) signifies the same; (S, M, K;) and so اصَدَّدَهُ, (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: see above. — [Hence,] one says, صَدَّدْتُهُ بِكَلَامِي, inf. n. تَصَدِيدٌ I overcame him by my speech. (A, TA.)

4. اصَدَّدَهُ, (S, M, A, L,) inf. n. إِصْفَادٌ, (S,) He gave him; (S, M, A, L;) gave him freely, or gratuitously; (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنَّ أَفْذَتِي حَرْفًا فَقَدْ أَصْفَدْتَنِي أَلْفًا [If thou teach me a word, verily thou givest me what is worth a thousand dirhems]. (A, TA.) — See also 1.

صَدَّدٌ: see the next paragraph, in three places.

صَفْرٌ *A bond*; (S, K, TA;) as also **صَفْرٌ**: (TA:) or, (M, A,) as also **صَفْرٌ**, (M,) i. q. **صَفْرٌ**, (M, A,) which signifies a rope, (M,) or a thong, (S, K,) or a shackle, or fetter, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] **عَلٌّ**, (S, M, A,) with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. **أَصْفَادٌ**, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pauc. (M.) — Also *A gift*; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so **صَفْرٌ**: (M:) pl. as above. (L.) One says, **الصَّفْرُ الصَّفْرُ** *The gift is a shackle, or fetter.* (A.) — And i. q. **تَنَا** [which generally means *Praise, eulogy, or commendation*]; but is said by some to mean also *the contr.*. (M.)

صَفْرٌ: see the next preceding paragraph.

نَبِيٌّ عَنِ صَلَاةِ الصَّادِقِ *The praying of him who puts his feet together as though they were fettered is forbidden.* (L, from a trad.)

صَفْرٌ is used by a poet for **صَفْرٌ** [q. v.]. (M.)

صفر

1. **صَفْرٌ** aor. **صَفَرَ**, inf. n. **صَفِيرٌ**, (S, M, K,) with which **صَفْرٌ** is syn. in a phrase mentioned below; (S;) and **صَفْرٌ**, (M, K,) inf. n. **تَصْفِيرٌ**; (TA;) *He, or it, (a bird, a vulture, S, and a serpent, or the أسود, or أعرج, or ابن قتره, or أصله, M,) whistled; syn. مَكَأ; (S;) made, or uttered, a certain sound, (M, Mṣb, K,) without the utterance of letters.* (Mṣb.) [It is mostly said of a bird: see an ex. voce **جَوْو**.] One says [also], **صَفَرَ** *في الصقارة* [He whistled in the whistle]. (M, K.) And **صَفَرَ بِالْحِمَارِ**, and **صَفْرٌ**, *He called the ass to water [by whistling; for to do thus is the common custom of the Arabs].* (M, K.) And Fr mentions the phrase, **كَانَ فِي كَلَامِهِ صَفْرًا**, meaning **صَفِيرٌ** [i. e. *There was in his speech a whistling*]. (S.) — **صَفْرٌ**, aor. **صَفَرَ**, inf. n. **صَفْرٌ** (S, M, A, K, &c.) and **صَفْرٌ**; (M, K;) and accord. to the T, **صَفَرَ**, aor. **صَفَرَ**, inf. n. **صَفْرَةٌ**; (TA;) *It, or he, was, or became, empty, void, or vacant*; (S, M, A, Mṣb, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.) **مِنَ الطَّعَامِ وَالشَّرَابِ** [of food and beverage]; and a skin, **مِنَ اللَّبَنِ** [of milk]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, **صَفَرَ**, aor. **صَفَرَ**, inf. n. **صَفِيرٌ**, is said of a man. (TA.) [See also 4, last sentence but one.] One says, **نَعُوذُ بِاللَّهِ مِنْ قَرَعِ الْغِنَاءِ وَصَفْرِ**, [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, *from the perishing of the cattle.* (S.) And **صَفْرَتٌ وَطَابَةٌ**, (M, A, K, [in the CK, erroneously, **وَطَابَةٌ**]) and **صَفْرٌ**, (A,) [lit. *His milk-shins, and his vessel, became empty*]; meaning *he died*; (M, K;) *he perished.* (A.) [See also other explanations in

art. **وَطَبٌ**.] — **صَفْرٌ**, (M, K,) inf. n. **صَفْرٌ**, (K,) *He had what is termed صَفْرٌ, i. e. yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also **صَفْرَةٌ**, (S, M, K,) inf. n. **تَصْفِيرٌ**, (K,) *He made it yellow*: (S:) *he dyed it yellow*; (M, K;) namely, a garment, or piece of cloth. (M.)

4. **اصْفَرَهُ** *He emptied it; or made it void, or vacant; namely, a house or tent [&c.];* (M, K;) as also **صَفْرَةٌ**, (K,) inf. n. **تَصْفِيرٌ**. (TA.) The Arabs say, **مَا أَصْفَرْتُ لَكَ إِنَاءً وَلَا أَصْفَرْتُ لَكَ فِتَاءً**, [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [Accord. to Freytag, **اصْفَرٌ** signifies also *It (a house) was, or became, empty, or void, of (مِنَ) household-goods*: so that it is syn. with **صَفْرٌ**: and this is probably correct: for — **أَصْفَرٌ**, (S, K,) also, (K,) signifies *He was, or became, poor*; (S, K;) said of a man. (S.)

5. **تَصَفَّرَ الْمَالُ** *The cattle became in good condition, the vehement heat of summer having departed from them*: [or,] accord. to Sgh, **تَصَفَّرَتِ الْإِبِلُ** signifies *The camels became fat in the [season called the] صَفْرِيَّة*. (TA.)

9. **أَصْفَرَ** *It become أصْفَرٌ* [i. e. *yellow*: and also *black*]; (S, M, K:) and so **اصْفَارٌ**: (S, K:) or the former signifies *it was so constantly*: and the latter, *it was so transiently*. (Az, TA. [See 9 in art. **حَمْرٌ**.])

11: see the next preceding paragraph.

صَفْرٌ: see **صَفْرٌ**.

صَفْرٌ: see **صَفْرٌ**. — Also, (S, M, A, Mṣb, K,) and **صَفْرٌ** accord. to AO, (S, M, Mṣb,*) who allowed no other form, but the former is the better, (M,) [Brass:] *the metal of which vessels are made*; (S;) i. q. **نُحَاسٌ** [which means both copper and brass]; (A, Mṣb;) or a sort of **نُحَاسٌ**; or **نُحَاسٌ** made yellow; (M;) or the best sort of **نُحَاسٌ**; (Mṣb;) or an excellent sort thereof: (TA:) n. un. **صَفْرَةٌ**. (M.) — And **Gold**: (M, A, K: [see also **الصَّفْرَاءُ**, voce **أَصْفَرٌ**]:) or **deenars**; either because they are yellow (**صَفْرٌ** [pl. of **أَصْفَرٌ**]), or thus called because resembling the **صَفْرٌ** of which vessels are made. (M.) — And **Women's ornaments.** (A.) — **إِنَّهُ لَفِي صَفْرِهِ**, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., **صَفْرَةٌ**]) and **صَفْرِهِ**, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron*; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.)

صَفْرٌ (S, M, A, Mṣb, K) and **صَفْرٌ** and **صَفْرٌ** and **صَفْرٌ** (M, K) and **صَفْرٌ** (M) and **أَصْفَرٌ**

(Mṣb) *Empty, void, or vacant*; (S, M, A, Mṣb, K;) applied to a house or tent, (S, Mṣb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. **أَصْفَارٌ**. (M, K.) One says **بَيْتٌ صَفْرٌ مِنَ الْمَتَاعِ**, *A house, or tent, or chamber, empty, or void, of furniture and utensils.* (S.) And [applying the pl. form of the epithet to a sing. subst.,] **إِنَاءٌ أَصْفَارٌ**, *An empty vessel*; (M, K;) like as one says **بُرْمَةٌ أَعْفَارٌ**; on the authority of IAg: (M:) and [applying the sing. form of the epithet to a pl. subst.,] **أَنِيَّةٌ صَفْرٌ**, *empty vessels.* (M, K.) And **رَجُلٌ صَفْرٌ يَدَيْنِ**, *A man empty-handed.* (S, Mṣb.) And **صَفْرٌ مِنَ الْخَيْرِ**, *Void of good.* (TA.) And it is said, in a trad., of Umm-Zarā, that she was **صَفْرٌ رِدَاؤَهَا** meaning *† Lank in her belly*; as though her **رداء**, which is a garment that falls upon the belly and there ends, were empty. (TA.) And **هُوَ صَفْرٌ صَحْرٌ**, *It is [utterly] empty*; **صَحْرٌ** being an imitative sequent. (Kh, Ham p. 354.) — **صَفْرٌ** in arithmetical notation, in the Indian method, is *A circle* [or the character **٠**, denoting nought, or zero; whence our term "cipher:" when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by **٥**]. (L, TA.) — See also **صَفْرٌ**, in two places.

صَفْرٌ [an inf. n. of **صَفَرَ**, q. v.: — and hence,] *Hunger*: and **صَفْرَةٌ** [the inf. n. un.] *a hungering once.* (M, K.) — Also *A certain disease in the belly, which renders the face yellow*: (M, K:) or *a collecting of water in the belly.* (Kt.) [See also **صَفْرٌ**.] — Also *A kind of serpent, (S, M, K,) in the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry*: (S:) used alike as sing. and pl.; or one is termed **صَفْرَةٌ**: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or *a certain reptile (دَابَّةٌ) which bites the ribs and their cartilages*: (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab*: (Ru-beh:) the Prophet, however, denied its doing so: it is said also that *it oppresses and hurts a man when he is hungry*: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also **صَفْرٌ**, *worms in the belly, (M, K, TA,) and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, **عَضَّ عَلَى شُرُوفِهِ الصَّفْرُ**, meaning, *† He was hungry.* (A.) — Accord. to some, (M,) in the trad. above referred to, **صَفْرٌ** signifies *The postponing of [the month] El-Moharram, transferring it to Safar*: (A'Obeyd, M, K:) [see **نَسِيَ**:] or it there means the disease called by this name, because they asserted it to be transitive. (K.) —

Also The intellect, or understanding; or the heart, or mind; syn. رُوع: (M, K: [in the C_K رُوع:]) the inmost part (نَب) of the heart. (M, K.) Hence the saying, (TA,) لَا يَلْتَأُ هَذَا بِصَفْرِي [This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A.)] — Also A contract, compact, or covenant: or suretyship, or responsibility: syn. عَقْد. (M, L, K. [In some copies of the K, فقد.]) — Also (S, M, M_{sb}, K) and sometimes [صَفْرُ] imperfectly decl., (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفْرُ, (M_{sb}.) [The second month of the Arabian calendar;] the month that is [the next] after El-Moharram (المُحَرَّم): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صَفْرُ); agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِي: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (M_{sb} in art. جَمَد:) pl. أَصْفَارُ, (S, M, M_{sb}, K,) and, as some say, صَفْرَات. (M_{sb}.) — الصَّفْرَانُ The two months of El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, M_{sb}, K.)

صَفْرُ: } see صَفْرُ, first sentence.
صَفْرُ: }

صَفْرَةٌ: see صَفْرُ, [of which it is the n. un.,] first sentence.

صَفْرَةٌ [Yellowness;] a certain colour, (S, M, M_{sb}.) well known, (M, K,) less intense than red, (M_{sb}.) found in animals and in some other things, and, accord. to IAq, in water. (M.) — Also Blackness. (M, K.) — See also صَفْرُ, in two places. — صَفْرَةٌ, imperfectly decl., is a proper name for The she-goat. (Sgh, K.)

صَفْرِي (S, M, K) and صَفْرِيَّة (K) The increase, or offspring, (نَتَاج) of sheep or goats (S, M, K [in the C_K, او is erroneously put for و before this explanation]) after that called قَيْطِي: (S, TA:) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or the latter word signifies [as above, and also the period itself above men-

tioned: or] the period from the rising of Suheyl to the setting of الذَّرَاع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S.], when the cold is intense; and then breeding is approved: (M:) or the period from the rising of Suheyl to the rising of السَّيَّك [the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.], commencing with forty nights of varying, or alternating, heat and cold, called المَعْتَدَلَات: (AZ:) the first increase [of sheep and goats] is the صَفْعِي, which is when the sun smites (تَصْفَع) the heads of the young ones; and some of the Arabs call it the شَمِي, and the قَيْطِي: then is the صَفْرِي, after the صَفْعِي; and that is when the fruit of the palm-tree is cut off: then, the شَتْوِي, which is in the [season called] رَبِيع: then, the دَقْفِي, which is when the sun becomes warm: then, the صَيْفِي: then, the قَيْطِي: then, the خَرْفِي, in the end of the [season called] قَيْط: (Abou-Nagr:) or صَفْرِيَّة signifies, (M, K,) and so صَفْرِي (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Abou-Sa'eed:) or the first of the seasons; [app. meaning the autumnal season, called الخَرِيف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوَسْمِي;] and it may be a month: (AHn, M, K:) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أَيَّامُ الصَّفْرِيَّة Twenty days of, or from, (مِنْ) the latter part of the summer, or hot season. (TA voce حَلَب.) — Also the former, (S,) or both, (TA,) The rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of الذَّرَاع [expl. above]. (TA.) — Also the latter, (S, M,) or both, (K,) A plant that grows in the beginning of the autumn: (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

صَفْرِيَّة A sort of dates of El-Yemen, which are dried in the state in which they are termed بُسْر, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and سَوِيق is sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in سَوِيق. (K.) — الصَّفْرِيَّة, (S, M, K,) and, (K,) or as some say, (S, M,) الصَّفْرِيَّة, (M, K,) A sect of the خَوَارِج, (S,) a party of the حُرُورِيَّة; (M, K;) so called in relation to Sufrah (صَفْرَةٌ [which is the name of a place in El-Yemáneh]): (M:) or in relation to Ziyád Ibn-El-Asfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-El-Asfar, (S,)

or Ibn-Saffár, (K,) or Ibn-Safár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is الصَّفْرِيَّة, with kear; and Aq holds this to be the right opinion. (TA.) — And the former (الصَّفْرِيَّة) The مَهَابِيَّة, (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Abou-Sufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

الصَّفْرِيَّة: see the next preceding paragraph in two places.

صَفْرِيَّة: see صَفْرِي, in five places.

صَفْرِيَّة is the sing. of صَفَارِيَّة, (S,) which signifies Poor men: (S, K:) the ت is augmentative. (S.)

صَفَارُ, (S, M,) with fet-h, (S,) or صَفَارٌ, like غَرَاب, (K,) What is dry, of [the species of barley-grass called] بَهْمِي: (S, M, K:) app. because of its yellowness: (M:) it has prickles that cling to the lips of the horses. (TA in art. شَفَه.) — And the former, accord. to ISk, A certain plant. (TA.)

صَفَارٌ: see 1, in two places. — Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. سَقِي: (M:) or a collecting of yellow water in the belly, which is cured by cutting the نَائِط, a vein in the صُلْب [i. e. backbone, or back]. (S.) — See also صَفْرُ. — And see صَفَارُ. — Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) — And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also صَفَارُ. (M, K.) — And The tick, or ticks: (M, K:) and, (K,) or as some say, (M,) an insect, or animalcule, (دَوَابَّة) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.)

صَفَارٌ: see the next preceding paragraph.

صَفِيرٌ inf. n. of صَفْرٌ [q. v.]. (S, M, K.) — [In the present day it signifies also The sapphire.]

صَفَارَةٌ What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K.)

صَفِيرَةٌ A dam (صَفِيرَةٌ) between two tracts of land. (Sgh, K.)

صَفَارِي A species of bird, that whistles (يَصْفُرُ). (M. [See also what next follows.]

صَفَارِيَّة A certain bird; (IAq, S;) as also صَفَارِيَّة, without teshdeed; (S;) the bird called تَبَشِير, (S in art. بَشَر) or تَبَشِير: (K in that art.:) [Golius (who writes the word صَفَارِيَّة) adds, "ut puto, quæ in Syria صَفِيرَا dicitur, flava, duplo major passere, nam et passer luteus, ut reddit Meid.":] i. q. صَعُودَةٌ. (IAq.) [See also الأصْفَع.]

صَفُورِيَّةٌ, accord. to the K, *A kind of نبات* [i. e. plant]: but in the Tekmileh, *a kind of ثياب* [i. e. garments, or cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صَفَّارٌ: see صَافِرٌ. — Also *A fabricator of صَفْر* [or brass]. (M, K.)

صَفَّارٌ, with damm, *The entire quill of a feather.* (AA, O.)

صَفَّارَةٌ [A whistle: so in the present day: and also a fife:] *a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink.* (TS, L, K.) — [Hence,] *الصَّفَّارَةُ The anus; syn. الإِسْت; (M, K;) in the dial. of the Sawád.* (TA.)

صَافِرٌ *Whistling; or a whistler.* (TA.) — And hence, (TA,) *A thief; (K;) as also صَفَّارٌ: [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or — accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] any bird that does not prey: (M, K:) and any bird having a cry: and a certain cowardly bird: (K:) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called صَافِرِيَّةٌ:] accord. to Moḥammad Ibn-Habeeb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAqr, it means به مَصْفُورٌ [whistled to]: i. e., when he is whistled to, he flees: and by به المَصْفُورِ is meant the bird called التَّنُوطُ [i. e. التَّنُوطُ &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نوط:]) or any coward. (TA.) — مَا بِهَا صَافِرٌ There is not in it (i. e. the house, الدَّار, TA) any one: (S, K:) [lit.] any one who whistles: (M:) or any one to be called by whistling; صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by به. (T, TA.)*

صَافِرِيَّةٌ: see the next preceding paragraph.

أَصْفَرٌ [a comparative and superlative epithet from صَفْر]. One says أَصْفَرُ مِنْ بَلْبَلٍ [A greater whistler, or warbler, than the بلبل]. (S.) — See also صَفْرٌ. — [Also More, and most, empty, void, or vacant.] It is said in a trad., أَصْفَرُ الْبَيْتِ مِنَ الْخَيْرِ الْبَيْتِ الصَّفْرُ مِنَ كِتَابِ اللَّهِ [That one of houses which is the most void of good is the house

that is destitute of the Book of God]. (S.) — Also [Yellow;] of the colour termed صَفْرَةٌ: (S, M, K:) fem. صَفْرَاءٌ: (Msb, &c.) pl. صَفْرٌ. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. زَرْدَةٌ [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) — *The Greeks (الرُّومُ): (S, A:) or their kings: because the sons of El-Aṣfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hāq [or Isaac] (K) the son of Ibrāheem [or Abraham]: (TA:) or El-Aṣfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — Gold and saffron: (S, M, K;) which are said to destroy women: (TA:) or the plant called وَرْسٌ and saffron: (S, K:) or the plant called وَرْسٌ and gold: (M:) or saffron and raisins. (Isk, Sgh, K.) — And الصَّفْرَاءُ Gold. (M, K.) [See also صَفْرٌ.] Hence the saying of 'Alee, يَا صَفْرَاءَ أَصْفَرِي وَيَا بَيْضَاءَ أَيْضِي وَغَرِي غَيْرِي [be yellow,] and O silver, [be white, and beguile other than me:] and one says also, مَا لِفُلَانٍ صَفْرَاءٌ وَلَا بَيْضَاءٌ [There is not belonging to such a one gold nor silver]. (TA.) — Also A kind of bile, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السُّودَاءُ), the blood (الدَّم), and the phlegm (البَلغم):] so called because of its colour. (M.) — And The bow that is made of [the tree called] نَبَعٌ. (S, K, TA.) — And The female locust that is devoid of eggs. (M, K.) — And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَسُّ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called ذُكُورٌ. (Abou-Naṣr, M.)*

مَصْفُورٌ: see its fem., with ة, voce مَصْفُورٌ.

مَصْفُورٌ A poor man. (S.)

مَصْفُورٌ; and its fem., with ة: see مَصْفُورٌ.

هو مَصْفُورٌ أَسْتِهِ is from الصَّفِيرِ, [see صَفْرٌ] not from الصَّفْرَةَ, (S,) and means *He is a ضَرَّاطٌ*; (S, K;) as though denoting cowardice: (TA:) or it is from صَفْرٌ "he dyed yellow;" (M;) and was applied to Abou-Jahl; (M, TA;) meaning that he dyed his إِسْت with saffron, and was addicted to [the enormity termed] أُنْبَهَةٌ: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) — المَصْفُورَةُ is an appellation applied to *Those whose sign [meaning the colour of their ensign] is صَفْرَةٌ*; (M, K;) [i. e. whose ensign is yellow;] and is similar to البَحِيرَةُ and المَبِيضَةُ. (M.)

مَصْفُورٌ: see صَافِرٌ, in two places. — Also Hungry; and so مَصْفَرٌ. (K.) — Of the مَصْفُورَةُ, (TA,) and مَصْفُورَةٌ, (Mgh, TA,) or مَصْفُورَةٌ, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear entirely cut off*; because its ear-hole is destitute of the ear: and the second, *the lean, or emaciated*; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْفُورَةُ, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صغ:) or المَصْفُورَةُ. (Mgh in that art.) — Also *Having the disease termed صَفَارٌ*: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

صفر

صَفْرٌ A certain bird, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَغُورَةٌ; (IAqr;) and is by the vulgar (S) called أَبُو المَلِيحِ. (S, K.) [Accord. to Golius, the nightingale: but this I think a mistake.] أَجْبَنُ مِنْ صَفْرٍ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.]

صفت

إِصْفِنْتُ a dial. var. of إِسْفِنْتُ, q. v. (As, K.)

صغ

1. صَغَعَهُ, aor. ع, (O, Msb, K,) inf. n. صَغَعٌ, (S, O, Msb, TA,) accord. to Lth, (O, TA,) *He struck him with his fist, not vehemently, on the back of his neck*: (O, K, TA:) or, (O, K,) accord. to Az (O, Msb, TA) and others, (Msb,) *he struck him [i. e. slapped him] with his expanded hand (O, Msb, K, TA) on the back of his neck, or on his body; not with the fist*: (O, Msb, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from صَوْفَعَةٌ, (O, TA,) which signifies the top, or uppermost part, of the [cap called] كُمَّة, and of the turban: (O, K, TA:) or this is a mis-transcription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَغَعَةٌ A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body. (Msb.)

صَعَانٌ or صَعَانٌ (accord. to different copies of the § and ك) A man who is struck [or slapped] in the manner expl. above in the first paragraph; (§, Mṣb, ك) as also مَصَعَانِي (O, ك).

صَوْعَةٌ: see the first paragraph of this art.

مَصَعَانِي: see صَعَانٌ.

صق

1. صَقُّ [inf. n. of صَقَّ] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (§, O, ك) as also تَصْفِيٌّ [inf. n. of صَقَّ, but this has an intensive signification]: (§) and تَصْفَاً is [also] an inf. n. of صَقَّ, like صَقَّ in the phrase صَقَّ الكف على الأخرى [the striking of the hand upon the other hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — صَقَّ رَأْسَهُ, and صَقَّ عَيْنَهُ, (M,) and صَقَّ عَلَى رَأْسِهِ, (Mṣb,) aor. ٢, inf. n. صَقَّ, (M, Mṣb,) He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Mṣb.) And صَقَّهُ بِالسِّيفِ, (O, ك,) inf. n. صَقَّ, (O,) He struck him with the sword. (O, ك.) And صَقَّ بِهِ الْأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) — صَقَّ بِجَنَاحَيْهِ, (M, K,) aor. as above, (M,) [inf. n. صَقَّ,] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, ك) as also صَقَّ, (M, ك,) inf. n. تَصْفِيٌّ. (TA.) — صَقَّتْهُ الرِّيحُ, and صَقَّتْهُ, The wind smote it so as to cause a sound to be heard: (§) or the latter signifies [simply] the wind smote it, or beat it: (Ham p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شَرَاعُ):] [and] both signify the wind shifted it to the right and left, and turned it back: (TA: [in the CḲ, صَقَّتْهُ is erroneously put for التَّقْلِيْبُ as an explanation of التَّصْفِيُّ:] and صَقَّتْ الرِّيحُ الْمَاءَ The wind beat the water so that it made it clear: (M:) and صَقَّتْ الرِّيحُ الْأَشْجَارَ, (ك,) aor. as above, inf. n. صَقَّ, (O,) The wind put the trees in motion, or into a state of commotion, (O, ك,) and shook them: (O, TA:) and صَقَّتْ الرِّيحُ السَّحَابَ The wind smote the clouds, [for صَرَمَتْهُ in my original, an obvious mistranscription, I read صَرَمَتْهُ,] and blew in different directions upon them. (TA.) — صَقَّ الْعُودَ, (inf. n. صَقَّ, TA,) He put in motion [by striking them] the chords of the lute. (§, O, ك.) — صَقَّ يَدَهُ بِالْبَيْعَةِ and صَقَّ عَلَى يَدِهِ, (M, ك,) and صَقَّ, (ك,) [or the latter, which see below, is a simple subst.,] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, ك) and so صَقَّ لَهُ الْبَيْعَ, aor. ٢, (ك,) inf. n. صَقَّ: (TA:) or بِالْبَيْعَةِ and صَقَّتْ لَهُ بِالْبَيْعِ, inf. n. صَقَّ, I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (§, O, Mṣb.) [See also صَقَّ. And see an ex. in a verse cited voce رَدَادُ.] — صَقَّ (§, O, ك) as inf. n. of صَقَّتْهُ,

(§, O,) also signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (§, O, ك) as also صَقَّ. (ك.) You say, صَقَّ عَيْنَهُ He shut, or closed, his eye. (§, O, ك.) And صَقَّ الْبَابَ, (§, M, O, Mṣb, ك,) aor. ٢, (M,) inf. n. صَقَّ, (M, Mṣb,) He shut or closed, the door; (§, O, Mṣb, ك) as also صَقَّ: (§, O:) or both signify he locked the door: (M, ك) and in like manner صَقَّ [and صَقَّ]. (TA.) And He opened the door: (ADḲ, O, Mṣb, ك:) thus having two contr. significations. (Mṣb.) And صَقَّ مَاشِيَتَهُ, inf. n. صَقَّ, He turned, or sent, his cattle back, or away. (M, TA.) And صَقَّ عَنْ كَذَا He turned them [i. e. men] back, or away, from such a thing. (TA.) And one says, مَا زَالُوا يَصْفِقُونِي They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbād, O.) — صَقَّ مِنْ بَلَدٍ إِلَى بَلَدٍ They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) — صَقَّ الشَّرَابَ: see 2. — صَقَّ الْقَدَحَ, (O, ك,) inf. n. صَقَّ, (O, TA,) He filled the drinking-vessel; as also صَقَّ: (O, ك) and صَقَّ: (O:) or صَقَّ الْكَأْسَ, and صَقَّ, he filled the drinking-cup, or wine-cup: (Lh, M:) and صَقْنَا الْحَوْضَ We collected the water in the watering-trough. (TA.) — And صَقَّهَا, inf. n. صَقَّ, He compressed her; syn. جَامَعَهَا. (TA.) — And صَقَّ signifies also The collecting together [a thing or things]. (TA.) — صَقَّ الرَّجُلُ, (M, ك,) inf. n. صَقَّ, (M,) The man went away. (M, ك.) — صَقَّتْ عَلَيْنَا صَافِقَةٌ مِنْ النَّاسِ A company of men alighted at our abode. (IDrd, M, * O, ك, *) — صَقَّتْ, (IDrd, O, ك,) inf. n. صَقَّ, (TA,) said of a she-camel, Her womb closed against the passage of her foetus, [أُرْتَجَتْ وَرَحِمَهَا عَنْ وَادِيهَا, [or أُرْتَجَتْ i. e. became closed, the syll. signs of this word in the O being doubtful, in the CḲ erroneously written أُرْتَجَتْ,] so that the foetus died. (IDrd, O, ك, TA.) — صَقَّ, aor. ٢, (M, O, Mṣb, ك,) inf. n. صَقَّ, said of a garment, or piece of cloth, (§, M, O, Mṣb, ك,) It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, Mṣb, ك:) and so صَقَّ. (T, §, &c., in art. سَقَّ.) — And, said of a face, (§, O, ك, TA,) † It was impudent; or had little shame. (O, ك, TA.)

2: see 1, former half, in five places. —

صَقَّ بِإِصْفَقِ means The making a sound with the hand [by clapping]: (§) one says, صَقَّ بِإِصْفَقِهِ [He clapped with his hands; or clapped his hands]: (O, Mṣb:) and النِّسَاءُ يَصْفِقْنَ عَلَى الْمَيِّتِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) the former signifies the striking with the palm of one hand upon that of the other; (O, ك) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صَفَّحَ.] —

صَقَّ الْقُرْبَةَ, (M, TA,) inf. n. تَصْفِيٌّ, (TA,) He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) — See also 1, latter half, in two places. — صَقَّ الشَّرَابَ He mixed the wine, or beverage. (M.) — And, (M,) inf. n. as above; (§, O, ك) and صَقَّ, (M,) inf. n. صَقَّ; (ك) and صَقَّ, (M,) inf. n. صَقَّ; (ك) He transferred the wine, or beverage, from one vessel to another, (§, M, O, ك,) or from one jar to another, (As, TA,) it being mixed, (ك,) in order that it might become clear. (M, ك.) — تَصْفِيٌّ الْإِبِلِ means The removing of camels from a place which they have depastured to a place in which is pasture: (§, O, ك:*) thus in the saying of the rájiz (Abou-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زل: (§, O:) or التَّصْفِيُّ in that instance, accord. to IAsr, is from صَقَّ الْقَوْمَ فِي الْبِلَادِ The people, or party, went far in the country in search of pasture: (M:) [or] صَقَّ, said of a man, (Ibn-'Abbād, O,) inf. n. as above, (ك,) means He went away; and he went round about. (Ibn-'Abbād, O, ك.) — And التَّصْفِيُّ signifies also The forming a determined intention or purpose, and then reversing it. (TA.)

3. صَاقٌ عِنْدَ صَفْقَةِ الْبَيْعِ [He struck his hand upon that of another in token of the ratification of the sale]. (T in art. دو. [See also 6.]) — صَاقَتْ said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صَقَّ meaning جَانِبٌ. (M. [And the same is indicated in the O.]) And صَاقٌ بَيْنَ جَنْبَيْهِ فَلَانَ يُصَاقِي بَيْنَ جَنْبَيْهِ Such a one turns over upon this صَقَّ [or side] one time and upon the other another. (O.) And بَاتَ فَلَانٌ يُصَاقِي [Such a one passed the night turning over from side to side]. (Z, TA.) — [Accord. to the ك, said of a she-camel, She was taken with the pains of parturition; i. q. مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the ك,) إِذَا مَخَضَتِ النَّاقَةُ صَاقَتْ, which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] — صَاقٌ بَيْنَ قَمِيصَيْنِ (M,) or بَيْنَ ثَوْبَيْنِ, (ك,) He wore two shirts, (M,) or two garments, (ك,) one of them over the other. (M, ك.)

4: see 1, latter half, in five places: — and see also 2. — أَصَفَّقُوا عَلَيْهِ i. q. تَبَايَعُوا عَلَيْهِ [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بَيْع: [see صَقَّ يَدَهُ بِالْبَيْعَةِ; and see also 3, and 6, and صَفَّقَتْ:] they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ, (§, O, ك,) or أَجْتَمَعُوا عَلَيْهِ. (M.) And أَصَفَّقُوا عَلَيْنَا [They combined, or collected themselves together, against us]. (M, from a verse of Zuheyr.) أَصَفَّقَتْ لَهُ

مَكَّة occurs in a trad. as meaning *The women of Mekkeh collected themselves together to him*: or, as some relate it, **انصفت**. (TA.)

And one says, **اصفوا له** meaning *حَدُّوا* [i. e. *They collected themselves together to him*; or *they combined to treat him with courtesy and honour*]. (M.) — **اصفق لهم** *He brought them as much food as would satisfy their hunger*: (O, K:) said in relation to the entertainment of guests. (O.) — **اصفقت يده بكذا**, (S, O,) or **يدي**, (K,) *His hand, or my hand, lighted on, met with, or encountered, such a thing*; syn. **صادفته** and **وافقته**. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a **جزار** [or slaughterer of camels], (TA.)

- **حتى إذا قسرا نصيب واصفقت**
- **يده بجملدة ضرعها وحوارها**

[*Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one*]. (S, O, TA: but in the S, **طرح** is put in the place of **قسر**.) **اصفق القوم** *The people, or party, were, or became, in a state of commotion, or tumult*; syn. **اضطربوا**. (M, TA. [See also 8.]) — **اصفق لي** *It was appointed, or ordained, for me; or prepared for me*. (TA.) — **اصفق الغنم** *He milked the sheep, or goats, but once in the day*; (S, M, O, TA;) and so with **س**: (TA in art. **سفق**;) or **الاصفاق** signifies *the milking once in the day and night*. (TA.) — **اصفق الثوب** *He wove the garment* (M, TA) *strongly, stoutly, firmly*, (M,) *thickly, substantially, closely, or compactly*. (TA.)

5. **تصفق** *He (a man) turned over and over*; (M;) *he moved repeatedly to and fro*, syn. **تردد**, (M, O, K,) *from side to side*. (M.) And **تصفتت** *She (a camel) turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition*. (TA.) — **تصفق للأمر** *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair*; syn. **تعرض له**. (Sh, O, K.)

6. **تصافقوا** (S, M, O) *They struck their hands upon the hands of others* (O) **عند البيعة** [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or *they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another*. (M, TA.)

7. **انصفت** *It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro*. (M, TA.) [See also 8.] — *It (a door) became shut, or closed*: and so with **س**: (TA in art. **سفق**;) [or *it shut again of itself*:] said of a door which, when opened, will not remain open. (TA in art. **دلق**.) — **اصفق** (a man, TA) *turned, or became turned or sent or put, back, or away*: (S, O, K, TA:) *he [or it] returned*. (TA.) — **انصفوا** *They collected themselves together*: the contr. of the next preceding signification. (TA.) See also 4. — And one says, **انصفوا علينا** *They came upon us on the right and left*. (M, TA.)

8. **اصطفت الأشجار** *The trees became shaken, or agitated, by the wind*. (S, O, K, TA.) And **اصطفت العود** *The lute had its chords put in motion*, (S, O, K, TA,) *so that they responded, one to another*. (TA.) — **اصطق الأفاق بالبياض** *The tracts of the horizon flickered with whiteness, and the light thereof spread*. (TA.) — And **اصطق المجلس بالقوم** *The sitting-place became a scene of commotion, or tumult, with the people, or party*. (TA. [See also 4, latter part.]])

صَفَقَ: see **صَفَقَةَ**. — Also *A side; a lateral part or portion*; (S, M, O, K;) and so **صَفَقٌ**, (S, O, K,) and **صَفَقٌ**; (M, O, K;) syn. **ناحية**, (S, M, O, K,) and **جانب**. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its **صَفَح**, (S, O, K,) and its **ناحية**: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its **face**, (M, K,) in the upper part thereof, above the **حضيض** [or low ground at, or by, the base, or foot]: (M:) pl. **صَفَقَاتُ العنق** [In like manner also,] (S, O.) signifies *The two sides of the neck*. (M, K.) And **صَفَقَا الفرس** *The two cheeks of the horse*. (M, K.) — Also *A place*. (K.) — See also **صَفَقٌ**. — And see **صَفَقٌ**, in two places.

صَفَقَ: see the next preceding paragraph.

صَفَقَ, with kesr, *The مَصْرَاع [i. e. either half, or leaf,] of a door [meaning of a folding door]*: (K:) [or, accord. to the O, it is **صَفَقٌ**, for it is there said that **صَفَقَا الباب** means **مَصْرَاعَاهُ**; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, **باب داره صفق واحد** [meaning *The door of his house is one leaf*; i. e.] when it does not consist of what are termed **مَصْرَاعَانِ**. (TA.)

صَفَقَ: see **صَفَقٌ**. — Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow*; (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured*; (M;) and so **صَفَقٌ**. (M, K.) Hence, (TA,) one says, **وردنا صفق ماء كانه صفق** [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) — And *A new skin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it*. (M.) — Also, accord. to AHn, (M,) or so **صَفَقٌ**, (K,) *The odour, and savour, of دَبَاغ [or tan]*. (M, K.) — And *The former, accord. to Ibn-'Abbád, The last of دَبَاغ [or tan]*: (O, TA:) in the K, **آخر الدماغ** is erroneously put for **آخر الدبَاغ**. (TA.)

صَفَقَةَ *A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant*: (Mgh:) and **صَفَقٌ** is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase **صَفَقَ يده بالبيعة** [expl. in the first paragraph of this

art.]; (M, K;) as also **صَفَقِي**, like **زِمَجِي**, (K,) or **صَفَقِي**, (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from **الاصْفَقَ عَلَى الاُخْرَى**. (TA. [See 1, first sentence.]]) — Hence it is used to signify *The contract itself that is made in the case of a sale*, (Mgh, Mghb,) and *the covenant that one makes*: (Mgh:) or *an agreement respecting a thing*: (M, TA:) Az says that it relates to the seller and the buyer. (Mghb.) [And it is sometimes with **س** in the place of **ص**.] One says, **رَبَحْتُ صَفَقَتَكَ** i. e. [May] *thy purchase [bring profit]*. (S, O.) And **بَارَكَ اللهُ لَكَ فِي صَفَقَةٍ** i. e. [May God bless thee in] *the contract* [(lit. *the striking*) of thy right hand]. (Mghb.) And **صَفَقَةٌ رَابِحَةٌ**, and **صَفَقَةٌ خَاسِرَةٌ**, (S, O, K,) *A sale or bargain [bringing gain, and a sale or bargain occasioning loss]*. (K.) And **لِمَا بَارَكَ اللهُ فِيهِ لِمَا بَارَكَ اللهُ فِيهِ فِي صَفَقَةٍ** [Verily he is blessed in respect of bargaining]; meaning that he buys not anything without gaining in it. (TA.) And **قَدْ اشْتَرَيْتَ الْيَوْمَ صَفَقَةً** *I have purchased to-day a good purchase*. (TA.) And **الْبَيْعُ صَفَقَةٌ أَوْ خِيَارٌ** *Selling is decisive or with the option of returning*. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA,) **صَفَقَتَانِ** i. e. *Two bargains in a [single] bargain [are an unlawful gain]*: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., **إِنَّ أَكْبَرَ الْكِبَائِرِ أَنْ تُقَاتِلَ أَهْلَ صَفَقَتِكَ** i. e. [Verily the greatest of great sins is] *thy fighting those with whom thou hast made a covenant*: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صَفَقِي or **صَفَقِي**: see the next preceding paragraph.

صَفَقٌ *The inferior [or inner] skin, that is beneath the skin upon which is the hair*: (S, O, K:) *a thin skin beneath the upper skin and above the flesh*: (IAth, TA:) or *the صَفَق of the belly is the skin, (M,) the inner skin, (TA,) that is next to the سَوَاد, (M, TA,) the سَوَاد of the belly, (TA,) [i. e. the liver,] and which is the part where the farrier perforates the beast (بَنْقَبٍ مِنَ الدَّابَّةِ) [at the navel, in order that a yellow fluid may issue forth]*: (M, TA:) or *the صَفَق is the part around the navel, where the farrier performs the operation above mentioned*: (AA, TA:) or *the skin which, when the مَسْك [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] قَتَق*; so says As, in the "Book of the Horse:" (TA:) or *what is between the جِلْد [or outer skin] and the مَصْرَان [or intestines into which the food passes from the stomach]*; (ISh, O, K;) com-

prising all of what are termed the مَرَاتِقِ of the belly, beneath the جِدِّ thereof, to the سَوَادِ of the belly [i. e. the liver]; the مَرَاتِقِ of the belly being all that has not a bone curving over it: (Ish, O:) or the skin of the whole of the belly: (O, K:) the pl. is صَفَقٌ, only. (M, TA.)

صَفَوْتُ An abominable acclivity or ascending road or mountain-road difficult of ascent: pl. صَفَاتِقٌ and صَفَاتِقٌ. (M, K.) And A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K.) And A smooth, high rock: pl. صَفْقٌ. (Ibn-'Abbád, O, K.) — Also, applied to a bow, Pliant. (Fr, O, K.) — [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying رَاجِعَةٌ; but I think that this is a mistranscription for رَاجِعَةٌ, meaning Quivering. — Freytag has assigned to it three explanations which belong to صَفَاتِقٌ.]

صَفِيْقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Msh, K,) strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (Mgh, O, Msh, K:) and صَفِيْقٌ is a dial. var. thereof. (TA.) — Also + Hardy, strong, sturdy, enduring, or patient. (M.) — And applied to a face (S, O, K, TA) as meaning † Impudent; or having little shame. (O, K, TA.) And رَجُلٌ صَفِيْقٌ الْوَجْهِ † A man having no shame. (Har p. 368.)

صَافِقَةٌ: see صَافِقَةٌ.

صَفَاتِقٌ Travelling-camels (رِكَابٌ) coming and going. (Ibn-'Abbád, O.) — See also صَافِقَةٌ.

صَفَاتِقٌ A cock that beats with his wings when crowing. (TA.) — It occurs in a trad., followed by أَفَاتِقٌ in apposition, and is said by Aṣ to mean [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with أَفَاتِقٌ. (O: the latter meaning only is assigned to it in the K.)

صَافِقَةٌ A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end. — Also A calamity, or misfortune: (M, TA:) pl. صَوَافِقٌ: (M:) this pl. and صَفَاتِقٌ, (O, K, TA,) which latter may be pl. of صَفِيْقَةٌ, (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.)

أَصْفَنُ A garment, or piece of cloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another. (Mgh.)

أَصْفَانِيَّةٌ [written in one place with fet-h, and in another with kesr, to the ف,] i. q. حَوَالٌ [A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c,;] in the dial. of El-Yemen. (TA.)

مُصَفَّقٌ A place of passage; a way, road, or path; syn. مَسَلَكٌ. (O, TA.)

مُصَفَّقٌ [pass. part. n. of 2, q. v.]. One says, لَكَ عِنْدِي وَدٌ مُصَفَّقٌ وَنَضَعُ مَرَوِّقٌ † [I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine]. (TA.) — Also A full [or filled] drinking-vessel. (Fr, TA.)

مُصَافِقٌ A camel lying, or sleeping, upon one side one time and upon the other side another time. (O, K.) — And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ Wearing two garments, one of them over the other. (Ibn-'Abbád, O.)

صفن

1. صَفَنَ, aor. ʔ, inf. n. صَفُونٌ, said of a horse, He stood upon three legs and the extremity of the hoof of the fourth leg; (AZ, S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) [or he stood upon three legs, and otherwise: (see صَافِنٌ):] accord. to Fr, the poems of the Arabs indicate that صَفُونٌ signifies peculiarly, or specially, [or simply,] the act of standing, or standing still. (TA.) — Also, (M, Msh, K,) aor. and inf. n. as above, (M, Msh,) said of a man, (K,) or صَفَنَ صَفْنٌ قَدَمَيْهِ, (TA, from a trad.,) meaning صَفَّ قَدَمَيْهِ [He set his feet evenly, side by side], (M, Msh, K, TA,) standing, (Msh,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, He put his feet close together: or he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs: see, again, صَافِنٌ.] — صَفَنَ صَفْنٌ الْحَشِيشَ (M, TA) وَالْوَرَقَ, aor. ʔ, (M,) inf. n. صَفْنٌ, said of a bird, or flying thing, It compacted the dry herbage (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation]; (TA;) and صَفْنَهُ signifies the same: (M:) † تَصْفِينٌ as the act of the hornet and the like is the compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves: so says Lth. (TA.) — And صَفَنَ ثِيَابَهُ He collected together his clothes (JM, TA) فِي سَرْجِهِ [upon his saddle], (TA,) or فِي السَّرَجِ وَنَحْوِهِ [upon the saddle and the like thereof]. (JM.) — صَفَنَ بِهِ الْأَرْضَ, (K, TA,) aor. ʔ, inf. n. صَفْنٌ, (TA,) He stung him, or it, upon the ground. (K, TA.) — And صَفْنَهُ, aor. ʔ, inf. n. صَفْنٌ, He rent, or slit, his صَفْنٌ, i. e. scrotum. (M.)

2. صَفَنَ, and its inf. n.: see 1, in two places.

3. مُصَافِنَةٌ The standing confronting a people, or party. (TA.) — [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, صَافِنَ الْمَاءَ بَيْنَ جَرْعَةٍ مَقْلَةٍ i. e. مَقْلَةٍ [for جَرْعَةٌ مَقْلَةٌ صَفْنَةٌ †

the meaning being He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel]. (TA.)

6. تَصَافَنُوا الْمَاءَ, (AA, S, M, K,) said of people in a journey and having little water, (M,) They divided the water among themselves (AA, S, M, K) by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, S.) See also 6 in art. حَذَى.

صَفْنٌ [if not a mistake for صَفْنٌ, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] سَفْرَةٌ; as also † صَفْنَةٌ: (K:) the latter is expl. by AA and IAṣr as a سَفْرَةٌ that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern custom]. (TA.) — And The [bursa faucium, or faucial bag, of the camel; commonly called] ثَقَشَقَةٌ; as also † صَفْنَةٌ: (K:) so expl. by AA. (TA.) — See also صَفْنٌ.

صَفْنٌ A thing like the سَفْرَةٌ [described in the next preceding paragraph], and between the عَيْبَةِ and the قَرْبَةِ, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the سَفْرَةُ, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the دَلْوُ: (M:) occurring in a verse of Šakhr El-Hudhalee [cited in art. حَضَّ]: (S:) or a thing like the [small bucket, or small drinking-vessel, of skin or leather, called] رَكْوَةٌ, (Fr, Mgh, K,) in which the ablution termed وَضُوْءٌ is performed: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] حَرَبِيَّةٌ, pertaining to the pastor, in which are [put] his food, and his زِنَادٌ [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the دَلْوُ; (TA;) as also † صَفْنَةٌ: (K:) or, accord. to A'Obeyd, † صَفْنَةٌ signifies a thing like the عَيْبَةِ, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the ʔ is elided, it is pronounced with damm [i. e. صَفْنٌ]: (TA:) or † صَفْنَةٌ, (TA,) or † صَفْنَةٌ, (so in a copy of the M,) signifies a small دَلْوُ [or leathern bucket], having a single حَلْقَةٌ [or ring]; and when it is large, it is called صَفْنٌ: and the pl. is أَصْفَنٌ. (M, TA.) — And † Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ád,

هَرَقْتُ فِي حَوْضِهِ صَفْنًا لِيَشْرِبَهُ

[I poured into his drinking-trough water that he might drink it]. (TA.) — See also what next follows.

صَفْنٌ The scrotum (S, M, Msh, K) of a man; (S, Msh;) as also † صَفْنٌ, (M,) or † صَفْنٌ, (K,)

and **صَفْنَةٌ** and **صَفْنَةٌ**: (M:) pl. **أَصْفَانٌ** (S, M, Mṣb) and **صَفْنَانٌ**. (Mṣb.) — And † The envelope of the ear of corn: (K, TA:) so called by way of comparison [to the scrotum]. (TA.) — And The habitation that is compacted (M, * K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.)

صَفْنَةٌ: see **صَفْنٌ**, in two places: — and **صَفْنٌ**, in three places: — and **صَفْنٌ**: — and see also 3.

صَفْنَةٌ: see **صَفْنٌ**, latter part: — and **صَفْنٌ**.

صَافِنٌ A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd, * S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:]) pl. **صَوَافِنٌ** (M, TA) and **صَوَافِنٌ** and [the pl. of **صَافِنَةٌ** is] **صَافِنَاتٌ**. (TA.) And occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes'ood used to read **صَوَافِنٌ** [instead of **صَوَافٍ**]: the former explaining it as meaning *Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still.* (TA.) —

And applied to a man, it means **صَافٍ قَدَمَيْهِ** [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Mṣb,) standing. (A'Obeyd, Mṣb, TA.) It is said in a trad., (S, M, Mṣb, TA,) referring to the Prophet mentioned as praying, (S, M,) **قَبْنَا خَلْفَهُ صَوَافِنًا** [app. meaning *We stood behind him setting our feet evenly, side by side; for so the context seems to indicate.*] (S, M, Mṣb, K.) [But] in another trad., **صَلَاةُ الصَّافِنِ** is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA.) — **الصَّافِنُ** signifies [The saphena, or crural vein; so in the present day; i. e.] the vein of the **سَاقِ**: (S: [see **أَبْرَهُ**, and see also **التَّسَا**:]) or a vein lying deep in the arm (الدَّرَاعِ) [and] amid the sinews of the [fore] shank of a beast: or the **صَافِنَانِ** are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs: and the **صَافِنِ** is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the **نِيَابِطِ** [q. v.] of the heart, also called the **أَكْحَلِ**. (M.)

صفو

1. **صَفَا**, (S, M, Mṣb,) aor. **يَصْفُو**, (S, Mṣb,) inf. n. **صَفَاةٌ** (S, M, Mṣb, K*) and **صَفُو** (M, Mṣb, K*) and **صَفُو** (K, * TK) and **صَفُوَّةٌ** and **صَفُوَّةٌ** (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) *It was, or became, clear, limpid, or pure; contr. of **كِدْرٌ**; (S, M,*

K;*) or free from **الكِدْرُ** [i. e. turbidness, thickness, or muddiness]; (Mṣb;) or free from admixture. (Er-Rāghib, TA.) And, said of the air, or atmosphere, *It was, or became, cloudless; free from any particle of cloud.* (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] — **صَفَّتْ**, (AA, S, M, K,) aor. **تَصْفُو**; (AA, S;) and **صَفُوتٌ**; (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) *She abounded with milk.* (AA, S, M, K.) — **صَفَا الشَّيْءُ** *He took the clear, or pure, part, or portion, of the thing;* (M, TA;) as also **صَفُوهُ** † **استصفى**; (M;) and † **استصفاه** [alone] signifies the same; (K, TA;) as also † **اصطفاه**; (Er-Rāghib, TA;) or *he took the best, or choice, part, or portion, of it.* (TA.) You say, **صَفُوتُ القِدْرِ** *I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot.* (S.)

2. **صَفَاهُ**, inf. n. **تَصْفِيَةٌ**, *He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the **رَاوُوقِ** [or **مِصْفَاةٌ**]. (TA.) And *He removed from it the floating particles, or motes, or the like, that had fallen into it;* (TA;) or so **صَفَاهُ** **مِنَ القَدَى**. (Mṣb.) — And **صَفَى عَرْمَتَهُ**, inf. n. as above, *He winnowed his heap of trodden-out corn, or grain.* (TA.)*

3. **صَافَاهُ**, (S, M, K, TA,) inf. n. **مُصَافَاةٌ**, (TA,) † *He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection; syn. **خَالَصَهُ**; (S in art. **خَلَصَ**;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also † **اصفاه**; (K;) or **الْوَدَّ** † **اصفاه**, (S, Mṣb,) or **الْمُودَّةَ**, (TA,) *he rendered him pure, or sincere, love or affection; (S, Mṣb, TA;) and [in like manner] one says also **صَافَاهُ الإِحَاءَ**.* (TA.)*

4. **اصفاهُ الشَّيْءِ** *He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively.* (TA.) — See also 3 in two places. — And **اصفاهُ** (S, Mṣb, K, TA) **بِالشَّيْءِ** (S) or **بِكَذَا** (K, TA) † *He chose him in preference to others (S, Mṣb, K, TA) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a thing.* (TA.) — And **اصفى عِيَالَهُ بِشَيْءٍ قَلِيلٍ** † *He contented, or satisfied, his family, or household, with something little, or scanty.* (TA.) — **اصفى الأميرُ دَارَ فُلَانٍ** means † *The prince, or governor, took what was in the house of such a one: (S, * TA:) and **اصفى مَالَهُ** † *He took all his property.* (S, K, TA.) — **اصفى**, intrans., † *He was, or became, destitute, or devoid, مِنْ المَالِ [of property], and مِنْ الأَدَبِ [of good education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof.* (TA.) — And † *He (a man, TA) became exhausted of his sperma by women: (Az, K, TA:) or he ceased from sexual intercourse.* (IK†, TA.) — And **اصفت** said of a hen, † *She ceased to lay eggs: (S, M, K, TA:) as though she became clear.* (TA.) — Hence, (TA,) **اصفى** said of a*

poet, † *He ceased to utter poetry, or to poetize.* (S, M, A, K, * TA.) — **اصفى القَوْمُ** *The people had abundance of milk in their camels, and in their sheep or goats.* (TA.) — **اصفى** said of a digger, *He reached stone (صفا, M, TA, i. e. حَجْرًا, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further].* (TA.)

5. **تصفى** [It became cleared, or clarified]. (K in art. **نطب**.)

6. **تصافينا** *We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. **تخالصنا**.* (S. [See also 3.]

8. **اصطفاه**: see 1, last sentence but one. — Also *He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] † **استصفاه**, which is expl. in the K as signifying *he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to **اصطفاه** only.* (TA.) — And *He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also † **اصطفاه**. (M, K.) And **اصطفيت كَذَا عَلَى كَذَا** *I chose such a thing in preference to such a thing.* (TA.) But **اصطفاه الله عِبَادَهُ** [sometimes means *God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment.* (TA.)**

10: see 1, last sentence but one, in two places: — see also 8, in two places: — and see 4.

صَفَا *Stones: or smooth stones: and one thereof is termed **صَفَاةٌ**: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like **حَصَى** and **حِصَاةٌ**: (Mṣb:) or **صَفَاةٌ** signifies a smooth rock: (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is **صَفَا** [improperly thus termed a pl.] (S, M, K) and **صَفَوَاتٌ**, (M, K,) and (S, M, K) that of **صَفَا**, (M, K, *) not of **صَفَاةٌ**, (M,) **أَصْفَاةٌ** and **صَفِي** (S, M, K) and **صَفِي**: (M, K:) or **صَفَا** signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F,] † **صَفَوَانٌ** signifies the same as **صَفَاةٌ**, as also **صَفَوَانَةٌ** [in the CK erroneously written **صَفَوَانَةٌ**, of which the pl. is † **صَفَوَانٌ** and † **صَفَوَانٌ**, (K,) which last is said by El-Háfídh to be a mistaken pronunciation of **صَفَوَانٌ**; (TA;) [but correctly,] † **صَفَوَانٌ** [which is a quasi-pl. n.] and † **صَفَوَانٌ** [a coll. gen. n.] (Aṣ, T, S, M, TA) of which the sing. or n. un. is **صَفَوَانَةٌ** (S, M, TA) signify the same as **صَفَا**, (Aṣ, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or † **صَفَوَانٌ** is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed **صَفَوَانَةٌ**; and as a sing., stone, or a stone: (Mṣb:) the dual of **صَفَا** is **صَفَوَانٌ**. (ISk, TA.) **مَا تَدَى صَفَاتُهُ** is a prov., (S,) applied to the niggardly, like **مَا يَبِضُّ حَجْرَهُ**, (S, in art. **بض**,) meaning † *No good is obtained from him.* (TA in that art.) And one says also, **قَرَعَ صَفَاتَهُ**, meaning † *He im-**

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. **غمز**.) — **الصفا** A certain place in Mekkeh (S, Mḡb) may be masc. or fem., as meaning either the **مكان** or the **بقعة**. (Mḡb.) — [بنت صفا, accord. to Reiske, as stated by Freytag, signifies *The echo*.]

صفو Clearness, limpidness, or purity; contr. of **كدر**; (M, K;) like [the inf. ns.] **صفا** and **صفو** [&c. when used as simple subst.: see 1, first sentence]. (K.) See also **صفا**, below. — Also, and **صفو** and **صفو** and **صفو**, (S, M, Mḡb, K,) but only with fet-h when without **ة**, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Mḡb, K;) the best, or choice, part, or portion; (TA;) and so **صفي**, (K, TA,) of a thing. (K, TA.) One says **صفو الماء**, (T, TA,) and **الجال**, (AO, T, S, TA,) and **الآخاء**, (T, TA,) and **صفوته**, (AO, T, S, TA,) and **صفوته**, (AO, S,) [i. e. *The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,*] but only **صفو الإهالة** [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Moḥammad is said to be **صفو** **الله من خلقه** and **مصطفاه** [i. e. *God's choice one, or elect, or favourite, of his creatures*]: (S;) and [in like manner] Adam is said to be **الله صفي** i. e. *the chosen one, or elect, of God*. (TA.)

صفا as meaning **صافية**: see **صاف**. — Also n. un. of **صفا** [q. v.].

صفو: see **صفو**, in three places.

صفو: see **صفو**, in two places.

صفو: see **صفو**, in two places. — One says also, **صفو** **في الإناء صفو من ماء**, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صفو: see **صفا**, in two places.

صفو **صفو**, (S, M, K,) and **صاف**, (M, K,) A day in which the sun is clear, and which is very cold: (S;) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — **صفو** is also a name of *The second of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also **صافية**].) — **صفو** [as a coll. gen. n., of which the n. un. is with **ة**; and said to be used as a sing. and as a pl.]: see **صفا**, in three places.

صفو: see **صفا**.

صفا an inf. n. of **صفا**. (S, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning + *Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure*: and so, sometimes, **صفو**.] — Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.]; a subst. from **صافاه**. (TA.)

صفي: see **صاف**. — Also † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, M, K, TA:) pl. **أصفياء**. (TA.) One says, **فلان صفي فلان** [Such a man is the friend &c. of such a man]: and **فلانة صفي فلان** and **صفيته** [Such a woman is the friend, &c. of such a man]. (Ḥam p. 430.) — See also **صفو**, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Mḡb, K, TA;) and so **صافية**, of which the pl. is **صافايا**: (S, Mḡb:) or, accord. to Aḡ, **صافايا** is pl. of **صفي**, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islām, but the fourth became reduced to the fifth. (Mḡb.) — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) Abounding with milk; (S, M, K;) or so **صافية**: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAḡr, TA in art. **شكر**;) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K;) Sb says that it is not pluralized with **ا** and **ت** because the sing. is without **ة**. (M.) — And A palm-tree (**نخل**) abounding with fruit; (M, K;) or so **صافية**: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صافية: see the next preceding paragraph, in three places.

صافية a name of *The first of the days of cold*: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also **صفو**].)

صاف Clear, limpid, or pure; free from **كدر** [or turbidness, &c.]; (Mḡb;) and so **صفي**, applied to anything. (M.) Applied to pasturage, the former word may mean *Clear of dried-up leaves or similar rubbish*: or it may be formed by transposition from **صائف**, meaning “of the [season called] **صيف**,” and so belonging to art. **صيف**. (M. [See also **صاف** in another sense as formed by transposition from **صائف**, voce **صاف**, in art. **صوف**].) In the phrase **صفا اللون** applied by the poet Kutheiyir-Azzeh to honey (**جناة التحل**), and expl. as meaning *Clear in respect of colour*, [ISd says,] I think that **صفا** is originally **صافية**, as a possessive epithet. (M.) [**صاف** is also applied to a sword, and the like, as meaning *Bright, or free from rust*.] And in the **Kur** xxii. 37, [instead of the common reading **صواف**, pl. of **صاف** and **صافة**,] some read **صوافي**, [pl. of **صافية**, as well as of **صاف** applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — See

also **صفو**. — Also A certain fish, which [it is said] chews the cud; pl. **صواف**. (TA.)

صافية [fem. of **صاف**, q. v. — And also, as a subst.,] † One of what are termed **صوافي الإمام**, which means the towns, or villages, of those who have rebelled against him, which the Imām [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, **الصوافي** signifies what the Sultān appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مصفاة i. q. **راووق**; (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar **مصفية** [i. e. **مصفية**, and also **مصفاية**]: pl. **مصافي**. (TA.)

عسل مصفى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

مصطفى: see **صفو**, last sentence.

صقب

1. **صقب**, (S, K,) aor. **صقب**, (K,) inf. n. **صقب**, (M, A, K,) [like **سقب**,] *He, or it, was, or became, near*. (S, M, A, K.) You say, **صقبت دارة**, (S, A,) with **كسر** [to the **ق**], (S,) inf. n. as above, (S, A,) *His house was near*; (S, A;) and (A) so **أصقبت دارة**, (M, A, K, TA,) and **أصقبت الجار** (TA.) And it is said in a trad., (S, A,) **أحق بصقبه**, (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, **بسقبه**, voce **سقب**: or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mḡb in art. **جور**;) or the neighbour whose dwelling is adjoining. (O, TA.) — Also *He, or it, was, or became, distant, or remote*: thus it has two contr. significations. (K.) — **صقبه**, (K,) inf. n. **صقب**, (M,) *He collected it, or gathered it together*. (M, K.) — And **صقبه** *He raised it*; namely, a building, &c. (M, O, K.) — And **صقبه**, (K,) or **صقب قفاه**, (M, TA,) *He struck him, or it, (K,) or the back of his neck, with his صقب, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] **صقب** signifies *The striking anything solid and dry or tough*. (S, TA.) — **صقب**, (K, TA,) or **صقب**, (so in a copy of the M,) said of a bird, *It uttered a cry or cries*: (M, K;) from **Kr**. (M, TA.)*

2: see what immediately precedes.

3. **صقبه** *He drew near to him: and he faced*

him, or met him face to face: (A:) or **صَاقِبَهُ**, inf. n. **مُصَاقِبَةٌ** and **صَقَابٌ**, he faced them, or met them face to face: (K:) or **صَاقِبَانَهُم**, inf. ns. as above, we drew near to them: and **لَقِيْتَهُ مُصَاقِبَةً** and **صَقَابًا** I met him face to face. (M.)

4. **أَصَقَبَتْ دَارَهُ**: see 1, second sentence. — **أَصَقِبَهُ** He made him, or it, to be near. (S, K.) And **أَصَقَبَ اللَّهُ دَارَهُ** May God make his house to be near. (A.) [And so with **س**.] — And one says, **أَصَقَبَكَ الصَّيْدُ** The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it. (K.)

صَقْبٌ The young one of a camel: (M, L, K:) and so **سَقْبٌ** [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. **صَقَابٌ** and **صَقْبَانٌ** (M, K) [and app. **صُقُوبٌ** also, like **سُقُوبٌ**,] and [pl. of pauc.] **أَصَقِبٌ**. (TA.) — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K;) and so with **س**; (M;) as also **صَقْبٌ**. (TA.) Applied to a branch, Juicy, thick, and long. (TA.) — And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so with **س**: (M:) pl. **صُقُوبٌ**. (S, M, K.) [See also this pl. below.] — And The fist: so in the phrase **ضَرَبَهُ بِصَقْبِهِ** [expl. above]. (TA.)

صَقَبٌ [is an inf. n., of **صَقِبَ**, as mentioned above: and, used as a simple subst.,] signifies Vicinity, or nearness. (M, A, &c.) Thus in the phrase **هُوَ صَقَبَكَ** [lit. He is in thy vicinity; meaning he is near thee]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, **دَارِي مِنْ دَارِهِ بِصَقَبٍ** [lit. My house is in a situation of nearness with respect to his house:] meaning, near [his house]. (TA.) — It [is also used as an epithet, and as such] signifies Near: (M, K:) you say **صَقَبٌ مَكَانٌ**, and **سَقَبٌ** [q. v. voce **سَاقِبٌ**], A near place; (M;) and **صَقَبٌ مَكَانٌ صَاقِبٌ** and **سَاقِبٌ**: (A in art. **سَقِب**;) and **دَارُهُ صَقَبٌ مِنِّي** [His house is near me]. (A in the present art.) — See also **صَقْبٌ**.

صُقُوبٌ a pl. of **صَقْبٌ** [q. v.]. (S, M, K.) — Also The hind legs of camels; a dial. var. of **سُقُوبٌ**: (IA, M:) the **س** is changed into **ص** app. because the latter is more agreeable with **ق**. (M.)

صَاقِبٌ: see **صَقْبٌ**.

صَقْبَانِيٌّ A seller of perfumes [&c.: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.)

أَصَقَبٌ [More, and most, near]. One says, **هَذَا أَصَقَبٌ مِنْ هَذَا** This is nearer than this: (M: [and the like is said in the A and TA:]) and so **أَسَقَبٌ**. (M, TA.)

هُوَ مُصَاقِبِي He is my neighbour: (TA in the present art.): he is one whose house, or tent, adjoins mine. (TA in art. **جَوْر**.)

صقر

1. **صَقَّرَ**, (S, M, K,) aor. **صَقَّرَ**, (M,) inf. n. **صَقْرٌ**, (S, M,) He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a **صَاقُورٌ** [q. v.]. (S, M, K.) — **صَقَّرَهُ بِالْعَصَا**, (M, K,) inf. n. as above, (M,) He struck him, or beat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.) — **صَقَّرَهُ بِهَ الْأَرْضِ** He was thrown, or cast, upon the ground; lit. the ground was struck with him. (O, K.) [In some copies of the K, **صَقْر** in this instance and the verb explaining it (**ضَرَبَ**) are in the act. form, and **الارض** is therefore in the accus. case.] — **صَقَّرَ النَّارَ**, (M, K,) inf. n. as above; (M;) and **صَقَّرَهَا**, (M, K,) inf. n. **تَصْقِيرٌ**; (TA;) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.) — **صَقَّرَتْهُ الشَّمْسُ**, (S, M, A,) aor. and inf. n. as above, (M,) † The sun hurt him by its heat: (A:) or **صَقَّرَتْهُ الشَّمْسُ**: (S:) or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. (M, TA.) [See also 1 in art. **سَقَر**.] — **صَقَّرَنِي بِكَلَامِهِ** † [app. He cursed me, and calumniated me]. (A.) [These meanings seem to be there indicated by the context.] — **صَقَّرَ اللَّبَنَ** The milk was, or became, intensely sour; as also **صَقَّرَ**, inf. n. **أَصْقَارٌ**; (K;) and **صَقَّرَ**, (K in art. **صَقَر**;) and **أَصْقَرٌ**. (K in that art and in the present art. also.) — [See also **صَقَّرَ**, below, last explanation but one.]

2. **صَقَّرَ التَّارَ**: see 1. — **صَقَّرَ التَّارَ**, (M,) or **صَقَّرَ الرُّطْبَ**, inf. n. **تَصْقِيرٌ**, (A, TA,) He poured **صَقَّرَ** [q. v.], (M,) or **دَبَسَ**, [which is the same,] (A, S,) upon the dates, (M,) or upon the fresh ripe dates. (A, S.)

4. **اصْقَرَتِ الشَّمْسُ** † The sun was, or became, burning, or fiercely burning; syn. **أَتَّقَدَتِ**; (M, K;) as also **أَصْقَرَتْ**, (L and K in art. **صَقَر**;) in which the **ر** is augmentative: (L in that art.): the former is from **اصتقرت** said of fire. (M.)

5. **تَصَقَّرَ التَّارَ**: see 8. — **تَصَقَّرَ** [He hawked;] he hunted with the **صَقْر**. (A, K.) — And He tarried, stayed, or waited, (K, TA,) in a place. (TA.)

8. **اصطقرت النار** and **اصتقرت النار** The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;) as also **تَصَقَّرَتْ**. (K.)

9. **اصقَر**: } see 1, last explanation.
Q. Q. 1. **صَقَّرَ**: }

Q. Q. 1. **صَوَّقَرَ** He (a bird) uttered the cry termed **صَوَّقِيرٌ** [q. v.]: (K:) reiterated his cry. (TA.)

Q. Q. 4. **أَصْقَرٌ**: see 1, last explanation: — and see also 4.

صَقْرٌ [The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called **بَزَاة** [pl. of **بَازٍ**] and **شَوَاهِين** [pl. of **شَاهِين**]; (M, A, K;) a kind of bird including the **بَازِي** and the **شَاهِين** and the **زُرُق** and the **يُؤْيُؤ** and the **بَاشِق**: (AHát, TA in art. **بَشَق**;) [like our term "saker," and the French "sacre," &c.]: pl. [of pauc.] **صَقْرَةٌ** (M, K) and [of mult.] **صُقُورٌ** and **صَقْرَةٌ** (M, A, K) and **صَقَارٌ** and **صَقَارَةٌ** and **صَقْرٌ**; (M, K;) the last of which is said by Th to be pl. of **صُقُورٌ**, which is pl. of **صَقْرٌ**, but [ISd says] I hold it to be pl. of **صَقْرٌ**: the fem. is **صَقْرَةٌ**. (M.) — [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] — Also, (S, K,) and **صَقْرَةٌ**, (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of the latter] **صَقْرَاتٌ**. (S, A.) — Also the former, Sour milk; (K;) [and] so **صَقْرَةٌ**: (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (A, S:) or very sour milk; as also **صَقْرَةٌ**: (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says, **جَاءَنَا بِصَقْرَةٍ تَزْوِي الْوَجْهَ** [He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says **بِصَرِيَّةٍ**]. (S, A, L.) — Also, (T, S, M, M, K,) and **صَقْرَةٌ**, (M,) [The exuded, or expressed, juice called] **دَبَسٌ**; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the **دَبَس** of dates; (M;) or of fresh ripe dates, (Mgh, M, S, B,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called **رُبٌّ**: (M, S, B:) or the honey of fresh ripe dates and of raisins; as also **صَقْرٌ**: (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also **صَقْرٌ**: (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the crude **دَبَس**, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render **مُصْرَحٌ**, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) — And the former, (**صَقْرٌ**;) † Water that has become altered for the worse in taste and colour. (K, O, TA.) [See also **مُصَقَّرٌ** and **صَقْرَةٌ**.] — **صَقْرٌ** also signifies A **دَائِرَةٌ** [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) — Also, [probably as an inf. n., of which the verb is **صَقَّرَ**.] The acting the part, or performing the office, of a pimp to

[men's] wives, or women under covert. (IAar, M, O, K̄.) [In the CK̄, الحَرَمِ is erroneously put for الحَرَمِ.] Hence the epithet صَقَّار, [as some explain it,] occurring in a trad. [which see below]. (TA.) — And A cursing of such as is not deserving [thereof]: pl. صُقُور and صِقَّار. (K̄.)

صَقْرٌ a name of Hell; a dial. var. of سَقْر [q. v.]. (K̄.) = صَقْرٌ Fallen leaves of the [kind of trees called] عَضَاءُ, and [particularly] of the عَرُوطُ, (M, K̄,) and of the سَلْمُ, and of the طَلْحُ, and of the سَبْرُ: not so called until they fall. (M.) = See also صَقْرٌ, in two places.

صَقْرٌ, (S̄,) or صَقْرٌ مَقْرٌ, (M, K̄,) in which the latter word is an imitative sequent, (K̄,) Fresh ripe dates containing صَقْرٌ: (M, K̄:) [melliferous:] or proper for دَبْسُ [or صَقْرٌ]. (S̄.) = صَقْرَةٌ A woman sharp, or acute, of mind, (ذَكِيَّةٌ, [in the CK̄, erroneously, رَكِيَّةٌ,]) strong-sighted. (Sgh, K̄.)

بِالصَّقَارِ وَالْبَقْرِ, (A, K̄, TA,) and بِالْبَقَارِ وَالْبِقَارِ, (K̄, TA,) † He came with lies, and excitements of dissension: (A, TA:) or with sheer lying: (K̄:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K̄, TA:) and in like manner one says جَاءَ بِالشَّقْرِ وَالْبَقْرِ, and بِالْبِقَارِ وَالْبِقَارِ; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.]

صَقْرَةٌ: see صَقْرٌ, in six places.

صَقْرَةٌ † Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K̄, TA,) altered for the worse in taste and colour. (TA. [See also صَقْرٌ and مَصَقْرٌ.])

صَقْرَةٌ † A colour, of a bird, in which the خُضْرَةُ [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yellowness; as being likened to [the colour of] صَقْرَةٌ [or صَقْرٌ], i. e. دَبْسُ: a bird of that colour is termed مَصَقْرٌ: so in the book entitled "Ghareeb el-Hamám," by Hoseyn Ibn-'Abd-Allah el-Kátib El-Isbahánee. (TA.)

صُقُورٌ, (so in a copy of the M in two instances, and so in the O in one instance,) or صَقُورٌ, (so in the O in another instance, and so accord. to the K̄, in which latter it is expressly likened to تَنُورٌ,) A wittol, or tame cuckold; syn. دَبُوثٌ: (M, K̄:) or one who acts the part of a pimp to his own wives, or women under covert; as also صَقَّارٌ: (O:) the former epithet occurring in a trad. (M, O.)

صَقَّارِي: see جَاءَ بِالصَّقْرِ وَالْبَقْرِ above.

صَقَّارٌ [A falconer, or rearer of hawks. (Golius, from Meyd: and so in the present day.) = And] i. q. دَبَّاسٌ [A seller of دَبْسُ, or صَقْرٌ]. (O, K̄.) = Also † One who is in the habit of cursing (M, O, K̄) those who are not deserving [of being cursed]: (M, O, K̄:) and † a calumniator: and

† an unbeliever. (M, O, K̄.) The Prophet, being asked the meaning of صَقَّارٌ, (M, TA,) or of سَقَّارَةٌ, (T, TA,) or of صَقَّارُونَ, (O,) occurring in a trad., said † Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صُقُورٌ.

صَقُورٌ: see صُقُورٌ.

صَقَّارٌ, applied to a صَقْرٌ [or hawk] Sharp-sighted. (K̄.)

صَقَّارٌ: see صُقُورٌ.

صَقَّارَةٌ A calamity, (M, K̄,) or a vehement calamity, (O,) befalling. (M, K̄.)

صَقَّارٌ [A pickaxe;] a large فَأْسُ (AA, S̄, M, K̄) with one slender head, with which stones are broken; (AA, S̄, M;) i. q. مَعُونٌ; (AA, S̄, A;) and صَقَّارٌ signifies the same; (M, K̄;) [but] this latter is expl. by IDrd as meaning a thick فَأْسُ with which stones are broken. (TA.) — And † The tongue. (M, K̄.) — See also what next follows.

صَقَّارَةٌ The inner side of the cranium, over the brain, (M, K̄, TA,) as though it were the bottom of a bowl: in the T said to be termed صَقَّارٌ. (TA.) — And صَقَّارَةٌ, (M,) and الصَقَّارَةُ, (M, K̄,) a name of † The Third Heaven. (M, K̄.)

صَقَّارٌ A cry of a bird, (M, K̄,) with a reiteration, (M,) resembling the sound of this word. (M, K̄.)

هَذَا التَّمْرُ أَصَقْرٌ in the following saying, (M,) هَذَا التَّمْرُ أَصَقْرٌ مِنْ هَذَا These dates have more صَقْرٌ than these, (AHn, M, K̄,) has no verb. (M.)

مَصَقْرٌ Milk that is sour and disagreeable: (Ibn-Buzurj, TA:) and مَصَقْرٌ signifies milk intensely sour. (TA in art. صمقر.)

رَطْبٌ مَصَقْرٌ Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S̄,) upon which is poured دَبْسُ (S̄, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in صِقَّارٌ and صِرَاطٌ and صَدْعٌ and صِبَاغٌ: (S̄:) or excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called] بَسَاتِيقُ [pl. of بَسْتَوْقَةٌ (in the TA erroneously written بَسَاتِيقُ)], and upon which صَقْرٌ is poured: they remain moist and good all the year. (AHn, L.) — And مَصَقْرٌ † Water altered for the worse [in colour, as though صَقْرٌ, i. e. دَبْسُ, had been mixed with it]. (M. [See also صَقْرٌ and صَقْرَةٌ.]) — And طَائِرٌ مَصَقْرٌ † A bird of the colour termed, صَقْرَةٌ, q. v. (TA.)

مَصَقْرٌ One who hunts with hawks. (A, TA.)

مَصَقْرٌ A day intensely hot: the two م in this word are augmentative. (TA.) — See also مَصَقْرٌ.

صقح

1. صَقَّعَهُ, (S̄, Mgh, O, K̄,) aor. ʿ, (O, Mgh,

K̄,) inf. n. صَقَّعَ, (O,) He struck him, or beat him: (K̄:) or he struck [or slapped] him with his expanded hand: (TA:) [like صَقَّعَهُ:] or, (S̄, Mgh, O, K̄,) as also صَقَّعَهُ, (O, K̄,) he struck him (S̄, Mgh, O, K̄) upon his head, (O, K̄,) or upon his صَوْقَعَةٌ, (S̄, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh,* O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munqidh, صَقَّعَ أُمَّةً i. e. He was struck on the top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.) — One says also, صَقَّعَ بِهِ الأَرْضَ, (O, K̄) He threw him down, or prostrated him, on the ground; (K̄;) [lit.] he smote the ground with him. (Ibn-'Abbád, O.) — And صَقَّعْتُهُ الصَّاعِقَةَ i. q. صَقَّعْتُهُ الصَّاعِقَةَ, (S̄, O, K̄,) The thunderbolt smote him. (TA.) And صَقَّعَ He was smitten by a thunderbolt; i. q. صَقَّعَ; of the dial. of Temeem: (O:) and so صَقَّعَ; (K̄, TA;) like صَقَّعَ. (TA.) — And صَقَّعَهُ بِكَيْيَ He branded him, or marked him by cauterizing, upon his head, [or his صَوْقَعَةٌ,] or his face. (O, K̄.) — And صَقَّعَ التَّرِيدَةَ, aor. and inf. n. as above, He ate the تَرِيدَةُ [or mess of crumbled bread with broth] from its صَوْقَعَةٌ [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. 1.]) = صَقَّعَ also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صَقَّعَ بِصَوْتِهِ He raised his voice. (TA.) And hence, (TA,) صَقَّعَ said of a cock, (S̄, O, K̄,) aor. ʿ, (O,) inf. n. صَقَّعَ and صَقَّاعٌ (IDrd, O, K̄) and صَقَّاعٌ, (K̄,) He [crowed, or] uttered a cry: (IDrd, S̄, O, K̄:) and so صَقَّعَ. (S̄.) — And, accord. to IAar, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.) — صَقَّعَ بِضَرْطَةٍ, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbád, O, K̄.) — صَقَّعَ البَيْتَ He attached to the tent the rope called صِقَّاعُ [q. v.]. (Az, O, TA.) — And صَقَّعَ, (S̄, O, K̄,) said of a man, (K̄,) He went away, (S̄, O, K̄, TA,) فِي كُلِّ التَّوَّاحِي مَا أَدْرَى أَيْنَ, (TA:) one says, مَا أَدْرَى أَيْنَ, (S̄, O, TA, [but in the second, لَ is put in the place of مَا,]) and بَقَّعَ, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K̄,) or signifies also, (O,) or so صَقَّعَ, (S̄, TA,) like فَرَّخَ, not صَقَّعَ, (TA,) He deviated from the way, (S̄, O, K̄, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K̄, TA.) And صَقَّعَ signifies The going astray; losing one's way; or becoming lost; and perishing;

or dying. (TA. [But I think that this is probably a mistranscription for **صَعَقَ**, inf. n. of **صَعَقَ**].)

You say also, **صَعَقَ فُلَانٌ نَحْوَ كَذَا** Such a one repaired towards such a thing. (TA.) — And **صَعَقَتِ الْبُيُوتُ**, aor. ʿ, (A'Obeyd, §,) inf. n. **صَعَقَ**, (A'Obeyd, §, K,*) **صَعَقَتِ**, (TA,) inf. n. **صَعَقَ**, (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the **صَوْقَعَة**, or uppermost part of the head, (TA,) or in the middle of the head. (O, K.) — And [the inf. n.] **صَعَقَ**, in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) = **صَعَقَتِ الْأَرْضُ** The earth, or ground, became overspread with the **صَعِيع** [i. e. hoar-frost, or rime]; (§, O, Mḡb, K;) as also **أَصَعَّتْ**; each with damm. (IDrd, K.)

2. **صَعَقَ لَهُ**, inf. n. **تَصَعِيعٌ**, He swore to him respecting a thing: (Ibn-'Abbād, O, K:) and so **بَقِعَ لَهُ**, inf. n. **تَبْعِيعٌ**. (Ibn-'Abbād, O.)

4. **اصْطَعَّ** He (a man, O, TA) entered upon [a time, or a tract, of] **صَعِيع** [i. e. hoar-frost, or rime]. (IDrd, O, K, TA.) = And **اصْطَعَّ الصَّيْفُ** **اصْطَعَّتِ الْأَرْضُ** (K, TA,) and **الشَّجَرُ**, (O, TA,) The **صَعِيع** [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, TA,) and the trees. (O, TA.) And **أَصَعَّتِ الْأَرْضُ**: see 1, last sentence. And **أَصَعَّتِ النَّاسُ** The men, or people, became overspread with the **صَعِيع**. (TA.)

Q. Q. 1. **صَوْقَعَهُ**: see 1, first sentence. — **صَوَّقَهُ** He spread evenly the **ثَرِيدَة** [or mess of crumbled bread moistened with broth]. (TA.)

صَنْعَة A district, quarter, or tract, syn. **نَاحِيَة**, (§, O, Mḡb, K,) of a country: (Mḡb:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. **جِهَة**: and a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. **مَحَلَّة**: (Mḡb:) pl. [of pauc.] **أَصْنَاع**, (O, TA,) and pl. pl. **أَصْنَاع**: (TA:) and **صَنْع** is a dial. var. thereof. (IJ, TA; and K in art. **صَعَقَ**.)

One says, **صَعَقَ فُلَانٌ مِنْ هَذِهِ** i. e. **فُلَانٌ مِنْ أَهْلِ هَذَا الصَّنَعِ** [Such a one is of the people of this district, &c.]. (§, O.) And **هُوَ فِي صَنْعِ بَنِي فُلَانٍ** **مَحَلَّة** He is in the **نَاحِيَة** [or district, &c.], and the **مَحَلَّة** [or place of alighting, &c.], of the sons of such a one. (Mḡb.) See also **مِصْنَعٌ**. — Also A part, or portion, of the surrounding and inferior sides of a well: pl. **أَصْنَاع**: but the more approved word is with **س**. (TA.)

صَعَقَ inf. n. of **صَعَقَ**. (§, &c.) — Also An affection like **غَمْرٌ**, [i. e.] that takes away the breath, (**بِالنَّفْسِ**, S, O, K, [in the CK, **بِالنَّفْسِ**],) by reason of the vehemence of the heat. (§, O, K.)

صَعَقَ [Smitten by a thunderbolt: (see its verb,

صَعَقَ)] or] smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says,

• **أَبَا ذَيْبِجَةَ مِنْ لِحْيِ مُفْرَدٍ**
• **صَعَقَ مِنَ الْأَعْدَاءِ فِي شَوَالٍ**

(§, O, TA, but in the TA **أَبَا**) [which may be rendered O Aboo-Duleygeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Shawwāl (which was, in the time of the poet, a cold month)]: or, accord. to IAqr, the meaning here is, in a state of retirement, remote from the enemies; (§, O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying **شَوَالٍ**, he means that the cold was in Shawwāl: (O, TA:) or **صَعَقَ** means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:) [pl. **صَعَقَى**]: see an ex. voce **دَفَعُ**. — **أَرْضٌ صَعَقَة**, (TA,) and **مُصْفَعَة**, Earth, or ground, overspread with the **صَعِيع** [i. e. hoar-frost, or rime]: (§, Mḡb, TA:) and in like manner **شَجَرٌ صَعَقَ**, and **مُصْفَعٌ**, trees overspread with the **صَعِيع**. (TA.)

صَعَقَة Intenseness of cold; from **الصَّيْفُ** [meaning "hoar-frost," or "rime"]. (TA.)

صَعَقَة A whiteness in the middle of the head of a horse and of a bird &c.; (§, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wāzi'. (TA.)

صَعَقَانٌ Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.)

صَعَقَى The first increase, or offspring, (**نِتَاجٌ**) [of sheep, or goats,] when the sun smites (**تَصَعَّقَ**) the heads of the lambs or kids: (Aboo-Naḡr, O, K; [in the CK, **البهيم** is erroneously put for **البهيم**]:) and some of the Arabs call it the **شَيْبَى**, and the **قَيْطَى**: then is the **صَفْرَى**, after the **صَعَقَى**: (Aboo-Naḡr, TA:) it is also expl. as signifying such as is brought forth in the [period called] **صَفْرِيَة**: (TA: [but see **صَفْرَى**]:) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the **صَعِيع** [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.)

صَقَاعٌ A piece of rag with which a woman protects her **خِمَارٌ** [or muffler] from the oil [in her hair], (§, O, K, TA,) putting it on her head; (TA;) as also **صَوْقَعَة**: (K:) or this latter signifies a thing by which the head is protected, such as a turban and a **خِمَارٌ** and a **رِدَاءٌ**. (TA.) — And The [woman's face-veil termed] **بُرُوقٌ** (§, O, K) is sometimes thus called. (§, O.) — And A thing with which a she-camel's nose is bound, (§, O, K, TA,) as expl. in art. **دَرَجٌ** [voce **دَرَجَة**], (§,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a

piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. **ظَارٌ**)] when she is made to affect a young one not her own, being termed **غِمَامَة**. (TA. [But see **دَرَجَة**].) — And A mark made with a hot iron upon the **قَذَالٌ** [or back of the head] of a camel. (Ibn-'Abbād, O, K.) — And An iron thing that is in the place of [the kind of curb called] the **حَكِي مَة** of the bit. (O, K.) — And A thing that is next to the head of the horse, beneath (دُون) the larger **بُرُوقٌ**. (TA.) — The **صَقَاع** of a tent (**خِيَابَة**) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.)

صَعِيقٌ The **جَلِيدٌ** [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see **أَحْرَقَ**]) the plants, or herbage; (Mḡb;) what falls from the sky in the night, resembling snow. (§, O, K.) = Also A species of **زُبُبُورٌ** [or hornet]: (O, K:) so says AHát, as having been heard by him from a man of Et-Táif. (O.)

صَافِعٌ [Deviating from the truth; as is indicated in the TA: and hence,] a liar: (TA:) one says, **صَافِعٌ صَهٌ** i. e. Be silent, O liar. (Yoo, O, K.)

صَاعِقَة i. q. **صَاعِقَة** [i. e. A thunderbolt]: (Fr, §, O, K:) of the dial. of Temeem: pl. **صَوَائِقٌ**. (TA.) [See also **صَاعِقَة**.]

صَوْقَعَة The place of the whiteness termed **صَعَقَة** in the head of a horse and of a bird &c.: (§:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] **كُمَة**, and of the turban. (O, K, TA: all in art. **صَعَقَ**. [See 1 in that art., where this last meaning is assigned to **صَوْقَعَة**].) — And A turban [itself]: (O, K:) and any other thing that protects the head: (TA:) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See **صَقَاعٌ**, first sentence.) — A piece of rag which is tied upon the top of the [kind of women's camel-vehicle called] **هُودَجٌ**, and which the wind blows about. (TA.) — The head [or top] of the [woman's face-veil called] **بُرُوقٌ**. (IAqr, TA in 'this art. and voce **شَبَابٌ** [q. v.].) — The hollow (**وَقْبَة**) [that is made in the upper part of a dish] of **ثَرِيدٌ** [or crumbled bread moistened with broth]: (§, O, K, TA:) or the top, or upper part, of **ثَرِيدٌ**. (TA.) — Also The place of a battle in which is much smiting. (IDrd, O, K.)

أَصْفَعٌ, applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (§, O, K:) or a horse white in the top of his head: (Mḡb:) fem. **صَعَقَاءٌ**, (§, O, K,) applied to an eagle (**عَقَابٌ**), (§, O, TA,) and to a female ostrich [&c.]. (TA.) — **الْأَصْفَعُ** A certain bird, resembling the **عُصْفُورٌ** [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. **سَقَعٌ** [as with **س** in the place of **ص**]: (TA:) accord. to Kṯr, (O, TA,)

the bird called الصَّارِبَةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of subst. [i. e. saying أَصَابِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُفْعُ]. (TA.) — Accord. to AHát, الصُّعَاءُ signifies A [bird such as is termed] دُخْلَةٌ [q. v.], of a dingy colour, small, with a yellow head, short in the زِمْتَى [or tail] and the legs and the neck: (TA:) or, accord. to him, the صُعَاءُ with a yellowness is a دُخْلَةٌ of a dingy yellow colour, small, short in the زِمْتَى and the legs and the neck: and all دُخْلٌ are with the Arabs of the [birds termed] عَصَائِرُ and حَمْرٌ: but the صُعَاءُ with a blackness is a دُخْلَةٌ of a dingy reddish colour, black in the head, and short in the زِمْتَى and the neck. (O.) — الأَصْفَعُ also signifies The forelock of a horse: or the white forelock thereof. (TA.) — And الصُّعَاءُ, The sun. (S, O, K.)

مُصْفَعٌ A place towards which one tends, repairs, or betakes himself. (TA.)

مُصْفَعٌ: see صَفْعٌ, last sentence.

مُصْفَعٌ عَطِيبٌ An eloquent speaker or orator or preacher: (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Kātādeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every صُفْعٌ, i. e. نَاحِيَةٌ, [meaning province,] of speech: (TA in this art. and in art. رَفَعُ:) [said to be] from الصُّفْعُ meaning "the raising of the voice;" (O, TA:*) or from الصُّفْعُ [expl. above]; or, as some say, from صُفْعَةٌ meaning "he struck him upon his صُوقَةٌ;" but this last derivation is far-fetched: (TA:) pl. مَصَافِعُ. (O, TA.)

أَرْضٌ مَصْفُوعَةٌ: see صَفْعٌ, last sentence.

صقل

1. صَقَلَهُ (S, M, O, Mṣb, K,) aor. ʔ, (M, Mṣb,) inf. n. صَقَلَ (S, M, O, Mṣb) and صَقَالٌ (S, O, Mṣb,) or the latter is a simple subst., (M, K,) He polished it; (S, M, O, Mṣb, K;) i. e. a thing, (M,) or a sword, (S, O, Mṣb,) and the like: (Mṣb:) and so سَقَلَهُ (S.) — صَقَلَ النَّاقَةَ † He (a man, AA, O) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, صَقَلَ الْفَرَسَ the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See صَقَالٌ, below.]) — صَقَلَهُ بِالْعَصَا † He struck him, or beat him, with the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.) — And صَقَلَ بِهِ الْأَرْضَ † He flung him upon the ground (lit. smote the ground with him). (Aboo-Turāb, O, K.) — صَقَلَ, aor. ʔ, inf. n. صَقَلَ, It (a thing, such as iron, and copper,) was

smooth, solid, and impenetrable to water. (Mṣb.) — And صَقَلَ, inf. n. صَقَلَ, He (a man) differed, or varied, in his gait, or manner of walking. (Ibn-'Abbād, O.)

صَقَلَ, (so in a copy of the M,) or † صَقَلَ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقَلَ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (دَابَّةٌ). (M, K.)

صَقَلَ The خَاصِرَةَ [or flank]; as also † صَقَلَةٌ: (S, M, O, K:) [in the CK, erroneously, صَقَلَةٌ:] the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صَقَلَةُ of a horse long except his sides be short, which is a fault: (S, O:) and the صَقَلَانِ are the قُرْبَانِ [by which may be meant either the two flanks or the two portions between the groin and the armpit on each side] of a دَابَّةٌ [i. e. horse or similar beast] &c. (M.) And The جَنْبِ [or side]. (M, K.) حَمْرٌ صَقَلٌ means Asses having smooth and fat bellies. (Ibn-'Abbād, TA in art. زَحْلَفُ.) — And i. q. نَاحِيَةٌ [meaning A district, quarter, tract, &c.]: (O, TA:) so in the saying, أَنْتَ فِي صَقَلٍ خَالٍ [Thou art in a vacant district &c.]; like صَفْعٌ خَالٍ. (TA.) — See also صَقَلَ.

صَقَلَ Length of the flanks; in a horse: (S, O:) or depression (الْبَضَامُ) of the flank. (M.)

صَقَلَ A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صَقَلَ:] and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) — Also, applied to a man, (Ibn-'Abbād, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbād, O, K.)

صَقَلَةٌ: see صَقَلَ. — Also Leanness, or lankness in the belly, and slenderness. (TA.)

صَقَالٌ an inf. n. of صَقَلَهُ (S, O, Mṣb,) or a simple subst. (M, K.) [See 1, first sentence.] — صَقَالُ الْفَرَسِ † The tending of the horse well, taking good care of him, supplying him with fodder and fattening him. (S, M, O, K.) One says, الْفَرَسُ فِي صَقَالِهِ [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence.] — Also The belly. (K.)

صَقِيلٌ A thing, (M,) or a sword, (Mṣb,) [and the like,] Polished; as also † مَصْفُوقٌ. (M, Mṣb, K.) — And A thing, such as iron, and copper, smooth, solid, and impenetrable to water. (Mṣb.) — [Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.)

صَقَالٌ: see صَقِيلٌ.

صَقِيفٌ Polishing: pl. صَقَلَةٌ. (S, M, Mṣb, K.)

صَقِيفٌ One who practises the art of polishing (S, M, O, Mṣb, K) and sharpening (M, K) swords (S, M, O, Mṣb, K) and the like: (Mṣb:) [commonly called in the present day † صَقَالٌ:] pl.

صَيَافِقَةٌ (S, M, O, Mṣb, K) and صَيَافِيلٌ: (so in a copy of the M:) the ʔ in the former pl. is affixed irregularly, as in مَلَابِكَةٌ and قَشَاعِمَةٌ. (M.)

مُصَقِّلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, i. q. مَصْفُوقٌ (M, K,) used by a poet in the sense of the latter word, i. e. as meaning Eloquent. (Th, M.)

مِصْقَلَةٌ (S, M, O, K, KL) and † مِصْقَلٌ (KL) An instrument, (S, M, O, KL,) or a خَرَزَةٌ [which may here mean either a bead-shaped stone or a shell, (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.)

مِصْقُولٌ: see صَقِيلٌ. — مِصْقُولُ الْكِسَاءِ means † Milk overspread with a pellicle: (O,* TA:) a rájiz says,

• فَبَوِ إِذَا مَا أَهْتَفَ أَوْ تَبَيَّفَا •
• يُبْقَى الدَّوَابَاتِ إِذَا تَرَشَّفَا •
• عَنْ كَلِّ مِصْقُولِ الْكِسَاءِ قَدْ صَفَا •

[And he, when he thirsts, or experiences the hot south-west wind (الْهَيْفُ), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to Aṣ, it means the froth of milk: (TA:) IAṣ explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-El-Ahtam El-Minḳaree, (O, TA,) i. e. as meaning a [glossy] red كِسَاءٌ; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how Aṣ had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1. صَكَّهُ (S, O, Mṣb, K,) aor. ʔ, (TA,) inf. n. صَكَ (Mgh,* Mṣb, TA,) He struck him, or it: (S, Mgh, O:) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struck him with his expanded hand, (Mṣb,) like لَطَمَهُ (TA in art. لَطَمَ, &c.) upon the back of his neck, and upon his face. (Mṣb.) Hence, in the Kur [li. 29], فَصَكَّتْ وَجْهَهَا (S, TA) And she slapped her face with her hand; syn. لَطَمَتْهُ. (Jel.) And صَكَ الْبَازِي The hawk, or falcon, struck his prey with his foot, and so cast it down. (Ham p. 799.) And [hence, app.,] one says, خُذْ هَذَا أَوَّلَ صَكَ, meaning [Take thou this on my first striking with it]: and so أَوَّلَ صُوكٍ. (O, TA.) — Also He pushed him, or thrust him; (Aṣ, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دَك.) — And صَكَ الْبَابَ He shut, or closed the door: (S, O, Mṣb, K:) or he locked the door. (Lth, O, K.) — And صَكَ, aor. and inf. n. as above, He wrote what is termed a صَكَ [expl. below]. (Mṣb.) — صَكَّتْ (S, O, K,) like مَلَيْتٌ (K,) third pers. صَكَكَ (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is **صَكَكَ**, like **لَحَحَتْ** said of the eye, and some other instances, which are extr.,] a verb of the class of **تَعَبَ**, (Mṣb,) inf. n. **صَكَكَ**, (Ṣ, Mgh,* O, Mṣb, K, TA,) [in the CK **صَكَكَ** is erroneously put for **صَكَكَ**, and it seems from what follows that **صَكَ** is also an inf. n. like **صَكَكَ**.] *Thou wast knock-kneed*: (Ṣ, O, Mṣb:) or *thou hadst a colliding (اضطراب) of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the عَرُوقِبَانِ* [which evidently means here, as in many other instances, the *hocks*]: (K:) [for] the verb is used in relation to a man, (Ṣ, O, K, TA,) and to other than man: (TA: [and the same is implied in the Ṣ and O, as is shown voce **أَصَكَ**]) **صَكَكَ** [sometimes particularly] signifies the *colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them*: (TA:) [and it is said that] this word, (Mgh,) or **صَكَ**, (TA, [perhaps a mistranscription for **صَكَكَ**]) signifies the *colliding of the عَرُوقِبَانِ*. (Mgh, TA.)

3. **صَاكَهُ** [He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ḥam p. 313.)

8. **اِصْطَكَا** They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, **تَصَطَّكَ رُكْبَتَاهُ** [His two knees collide, or knock together]. (Ṣ, O, Mṣb.*) And **اِصْطَكُوا بِالسُّيُوفِ** They struck one another with the swords. (TA.)

صَكَ inf. n. of **صَكَكَ**. (Mgh,* Mṣb, TA.) = Also a Pers. word (Ṣ, O) arabicized, (Ṣ, Mgh, O, TA,) *A certain writing, (Ṣ, O, K,*) called in Pers. جَكَ, (O,) or چَكَ; (TA;) a debenture, or written acknowledgement of a debt (Mgh, Mṣb) of money or property, or of some other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Mṣb, TA:) i. q. **سَجَلٌ** [in this last sense or in the senses next following]: (Ṣ and TA in art. **سَجَلٌ**;) *a سَجَلٌ of a قَاضِي [i. e. a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden: (Mṣb, TA:) pl. [of pauc.] **أَصَكَ** and [of mult.] **صَكَكَ** and **صُكُوكٌ**. (Ṣ, O, Mṣb, K.) [Hence,] **تَيْلَةُ الصَّكَ** *The night of the middle [of the month] of Shaabân; because in it are written the صَكَكَ of the allowances of subsistence [of individuals]: also called تَيْلَةُ الْبِرَاءَةِ*. (O, TA.) [Hence also] **صَكَ** *The traveller's pass, given him to prevent any one's offering opposition to him.* (A and Mgh in art. **جُوز**.)**

صَكَّةٌ The vehemence of the midday-heat in summer: (K:) or the most vehement heat of

midday in summer: (Ṣ:) and it is prefixed to **عَمِي**: (K:) one says, **لَقِيْتُهُ صَكَّةً عَمِي**, (Ṣ, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence*: (Lḥ, O, TA:) for **عَمِي** is said to be an abbreviated dim. of **أَعْمَى**: (Ṣ, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, **صَكَّةٌ حَمِي**, from **حَمِيَّتِ الشَّمْسُ**: and some assert that **عَمِي** means the *heat, itself*: (O, TA:) or it is the name of a certain man [as will be found expl. in art. **عَمِي**, with variations of this saying]. (Ṣ, O, K, TA.)

صَكَكَ The air [or atmosphere, between heaven and earth]; like **سَكَكَ**; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

صَكَكَ Weak: (IAmb, Hr, K, TA:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**; [lit.] meaning one *who is struck* much, or often, because deemed weak. (TA.)

صَكَكَ [A writer of the statements termed **صَكَكَ**, pl. of **صَكَ**: or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge].

أَصَكَ Knock-kneed: (Ṣ, O, Mṣb:) or having a colliding (اضطراب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the *عَرُوقِبَانِ* [which evidently means here, as in many other instances, the *hocks*]; as also **مِصَكَ**; (K;) which latter [in this sense is rare, and is written in the CK **مَصَكَ**, but] is with kesr to the م: (TA:) thus applied to a man; (Ṣ, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his **رُكْبَتَانِ** [here improperly used as meaning "hocks"] being near together, his legs strike each other: (Ṣ, O:) and a man is also said to be **أَصَكَ الرَّجُلَيْنِ**: (TA:) the fem. is **صَكَاءٌ**: (Mgh, Mṣb:) and the pl. is **صَكَ**. (TA.) — Also One whose teeth, both the **أَسْنَانُ** and the **أَضْرَاسُ**, cleave close together: like **أَلَصَّ**. (Az, TA.) — See also the next paragraph.*

مِصَكَ Strong; (Ṣ, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (Ṣ, O,) as in a verse cited in the last paragraph of art. **سَهْر**; (O;) and **أَصَكَ** signifies the same: (K:) the fem. of the former is with ḍ; (Ṣ, O, TA;) which is held by Sb to be rare; for epithets of the measures **مَفْعَلٌ** and **مَفْعَالٌ** seldom have ḍ affixed to denote the fem. (TA.)

— One says also **رَأْسٌ مِصَكَ لِلرُّؤُوسِ** [app. meaning *A head strong to butt, or knock, against other heads*]. (K in art. **رَأْسٌ**.) — See also **أَصَكَ**. = Also *A lock*; syn. **مَغْلَاقٌ**. (K.)

مُصَكِّكٌ: see what follows.

مُصَكِّكٌ and **مُصَكِّكٌ** are epithets applied to a camel, [app. as meaning *Fleshy*]; as though flesh were thrust (**صَكَ**, i. e. **شَكَ**) into him. (O.)

صكر

1. **صَكَمَهُ**, (Ṣ, K,) [aor. 2,] inf. n. **صَكَّرَ**, (TA,) *He (a man, Fr, Ṣ) struck him, or it.* (Fr, Ṣ, K.) See also **صَوَاكِمٌ**. — And *He (a man, Fr, Aḡ, Ṣ) pushed, thrust, or repelled, him, or it.* (Fr, Aḡ, Ṣ, K.) — And one says of a horse, **يَصَكِّرُ**, (Ṣ,) or **عَلَى فَأْسِ اللَّجَامِ**, (K,) or **عَلَى فَأْسِ اللَّجَامِ**, (TA,) *The horse champs, (Ṣ,) or champed, (K,) his bit, (Ṣ, K,) or the فَأْسُ of the bit, (TA,) and stretches forth his head, (Ṣ,) or then stretched forth his head, as though desiring to contend for superiority [with his rider].* (K.)

صَكَمَةٌ A vehement shock, collision, impetus, push, or thrust, (Lth, Ṣ, K, TA,) with a stone or some other thing. (Lth, TA.)

صَكَّرَ i. q. **أَخْفَافٌ** [which means *Camels' feet, and boots*; probably, here, the former: in the TK it is expl. as meaning the *hoofs* of camels: and it is there said that the sing. is **صَاكِمٌ**]. (K.)

صَوَاكِمٌ Calamities, misfortunes, or evil accidents. (K.) The Arabs say, **صَكَمَتْهُ صَوَاكِمُ الدَّهْرِ**, [The calamities of fortune smote him; or may the calamities of fortune smite him]. (Ṣ.)

صل

1. **صَلَّ**, aor. **يَصِلُ**, inf. n. **صَلِيلٌ**, *It sounded; or made, produced, emitted, or sent forth, a sound*; (Ṣ, M, O, K;) as also **صَلَّصَ**, inf. n. **صَلَّصَةٌ** and **مُصَلَّصٌ**, (M, K, [in the CK **صَلَّصًا** is erroneously put for **مُصَلَّصًا**]) or **مُصَلَّصٌ** may be a n. of place; (M;) and **صَلَّصَةٌ** [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than **صَلِيلٌ**: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ḥam p. 353, and what here follows,) meaning *it made a clashing, or a ringing, sound*], as also **صَلَّصَ**; (TA;) of a nail &c., (Ṣ, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. **حَكِرٌ**, conj. 4; (Ṣ, M, O;) of helmets of iron (**بَيْضٌ**) when struck with swords, meaning *they made a ringing sound*; (M, K;*) [see an ex. of the inf. n. voce **رَعْدٌ**]; also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a **لِجَامٍ** [i. e. bit], meaning *it made a prolonged sound*; (M, K;) and **صَلَّصَ**, (M, K,) inf. n. **صَلَّصَةٌ**, (Ṣ,) said of the same, (Ṣ, M,* K,*) *it made repeated sounds*, (Ṣ, M, K,) and so **تَصَلَّصَ**; (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a [tinkling, or ringing,] sound*; (Ṣ, K;) and of clay mixed with sand when it has become dry [app. as meaning *it made a crackling sound* when trodden upon]; (Ṣ;) mention is also made, in a trad., of the **صَلَّصَةٌ** [i. e. *ringing, or tinkling*], of a bell; (K;) and

[its verb] **صَلَّصَ** is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K.) — [Hence,] **صَلَّتِ الْإِبِلُ**, (M, K,) aor. **تَصَلَّتْ**, (M,) inf. n. **صَلِيلٌ**, *The camels made a [rumbling] sound to be heard on the occasion of drinking in consequence of their intestines' having become dry:* (M, K:) [and in like manner **الْخَيْلُ** the horses:] one says, **جَاءَتِ الْخَيْلُ تَصَلُّ عَطَشًا** *The horses came making a [rumbling] sound to be heard from their bellies in consequence of thirst:* (S, O:) and **سَمِعْتُ لَجْوِيهِ صَلِيلًا مِنَ الْعَطَشِ** [I heard a rumbling sound of his belly in consequence of thirst]. (T, TA.) And **صَلَّتِ السَّقَاةُ**, inf. n. **صَلِيلٌ**, † *The water-skin became dry,* (M, TA,) not having any water in it, so that it was such as would make a kind of clattering or crackling noise (**يَتَقَعَّقِعُ**) [when struck or shaken or bent]. (TA.) And **صَلِيلٌ** also signifies *The sounding of the entering of water into the earth, or ground.* (M in art. **صمر**.) — **صَلَّ**, (S, M, O, K,) aor. **يَصَلُّ**, (S, M, O,) inf. n. **صَلُولٌ**; (S, M, O, K;) and also, sec. pers. **صَلَلْتُ**, aor. **تَصَلُّ**; (O, TA;) and † **أَصَلَّ**; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be **الْصُلُولُ** is said, as it occurs in a verse of El-Ḥoṭei-ah, and not **صَلَّ**; like **العَطَاةُ** from **أَعْطَى**, and **الْقُلُوعُ** from **أَقْلَعَتِ الْحَمَى**; (IB, TA;) *It was, or became, stinking;* said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but † **أَصَلَّتْ** occurs, in a verse of Zuheyr, said of a **مُضَغَّةٌ** [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means **أَثْقَلَتْ** [which has rendered heavy the eater]: (M:) and one says also **صَلَّتْ الْلَحْمُ** [the flesh-meats were, or became stinking (in both of my copies of the § **اللَّحَامُ** is erroneously put for **اللَّحَامُ**, the reading in other copies of the § and in the Ó)]; the verb in this instance being with teshdeed **لِلْكَثْرَةِ** [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read **أَلَا صَلَّنَا فِي الْأَرْضِ**, (M, O, TA,) [instead of the common reading, which is **صَلَّنَا**, with **ض**,] and some read **صَلَّنَا**, (O, TA,) which has two meanings: i. e. *When we shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall have become dried up? from **صَلَّةٌ** meaning "dry ground."* (TA.) — And **صَلَّ**, (M, K,) inf. n. **صَلُولٌ**, (TA,) is also said of water, meaning *It became altered for the worse in taste and colour.* (M, K.) — **صَلَّتْهُمْ الصَّلَاةُ**, (S, M, O, K,) aor. **تَصَلَّتْهُمْ**, (S, O,) † *Calamity, or the calamity, befell them.* (S, M, O, K, TA.) — **صَلَّ الشَّرَابُ**, (M, K,) aor. **يَصَلُّهُ**, (TA,) inf. n. **صَلَّ**, *He cleared the wine, or beverage.* (M, K.) — And **صَلَّنَا الْحَبَّ**, (O,) or **صَلَّنَا الْحَبَّ الْمُخْتَلِطَ بِالشَّرَابِ**, (K,)

[We cleared the grain that was mixed with dust, or earth, from the dust, or earth, by pouring water upon it; or] *we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other:* (O, K:) one says, † **هَذِهِ صَلَاتُهُ** [app. meaning *This is its water with which it has been washed;* like as one says referring to anything that has been washed, **هَذِهِ غَسَاتُهُ**, and **مُواصَتُهُ**, meaning as above]. (K.) — **صَلَّتْ الخُفَّ**: see the next paragraph.

2. **صَلَّتِ اللَّحَامُ**: see 1, latter half. — **صَلَّتْ الخُفَّ**; (so in my copies of the §;) or † **صَلَّتْ الخُفَّ**, (so accord. to the O and TA,) inf. n. **صَلَّ**; (TA;) [meaning, as is indicated by what immediately precedes in the § and O, *He put a piece of skin such as is termed **صَلَّةٌ** to the boot, app., to its sole (see **صَلَّةٌ**): or, as is indicated by what immediately precedes in the TA, he put a lining (termed **صَلَاةٌ**) to the boot:* the verb without teshdeed (written in the O **صَلَّتْ**) I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] **تَصَلِيلٌ** signifies *The putting skin upon a thing.* (K.L.)

4: see 1, latter half, in two places. — **أَصَلَّ الْمَاءُ**: *It (oldness) altered the water for the worse in taste and colour.* (M, K.)

R. Q. 1. **صَلَّصَ**: see 1, former half, in four places. — Also *He threatened, or menaced; and frightened, or terrified.* (IDrd, O, K.) — And *He slew the chief man of the army.* (IDrd, O, K.) — And **صَلَّصَ الْكَلِمَةَ** † *He uttered the **كَلِمَةُ** [or sentence] with a feigning, or making a show, of skilfulness.* (Z, O, TA.)

R. Q. 2. **تَصَلَّصَ**: see 1, former half. — It is also said of a pool of water left by a torrent, as meaning *Its black mud became dry* [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.)

صَلَّ: see **صَلَّةٌ**, latter part.

صَلَّ **فَلَحْمًا**, &c., altered [for the worse]. (K.)

صَلَّ **السَّرْبَتِ**: (K:) or *a serpent against which charming is of no avail:* (S, O:) or *a serpent that kills at once when it bites:* (M:) or *a yellow serpent (K) in the case of which charming is of no avail:* (TA:) or *a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies:* (Har p. 102:) pl. **أَصْلَالٌ**. (S, M, O, K.) One says, **إِنِّهَا لَصَلُّ صَفَا**, [lit. *Verily it is a deadly serpent of smooth stones;* i. e., such as is found among smooth stones;] meaning, *an abominable serpent like the viper.* (S, O.) And **إِنَّهُ لَصَلُّ أَسْلَابٍ** [lit.] † *Verily he is a serpent of serpents;* thus one says of a man, likening him to a serpent; (S, O;) meaning *cunning, or crafty, and abominable,* (S, M, O, K,) in contention, (M,) or in contention and in other cases: (M, K:) like as one says **أَصْلَالٌ**, and

ضُرُّ أَسْرَابٍ. (TA in art. **ضمر**.) — And † *A calamity, or misfortune;* as also † **صَلَّةٌ**. (M, K, TA.) So the former in the saying, **مَنْ بَصَلَّ فَلَانَ بِصَلِّ** † [Such a one was tried with a calamity]. (TA.) — And † *A sharp sword:* pl. as above. (A, O, K, TA.) — And † *An equal, or a match.* (Z, K, TA.) One says, **هَذَا صِلُّ هَذَا** † *This is the equal, or match, of this.* (Z, TA.) And **هُمَا صِلَانٌ** † *They two are likes.* (Kr, M.) — See also **صَلَّةٌ**, latter part. — Also *A certain plant:* (S, O:) or *a species of trees.* (M, K.)

صَلَّةٌ [as an inf. n. of un.] *The sound of a nail and the like, when it is struck with force;* as also † **صَلَّةٌ**. (K.) And *The sound of the **لِجَامِ** [or bit].* (K.) — Also *Dry ground:* (S, M, O, K:) or *ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon;* (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, *ground, or land, rained upon, between two tracts not rained upon:* (O:) or simply *ground, or land,* (M, K,) *whatever it be;* like **سَاهُونَ**: (M:) pl. **صِلَانٌ**. (M, O, K.) — And *A sole:* (K:) [ISd says,] **خُفٌّ جَيِّدٌ الصَّلَّةِ** means [A boot good] in respect of the sole; which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) — Also *Skin:* one says **خُفٌّ جَيِّدٌ الصَّلَّةِ** [A boot good in respect of the skin; somewhat differently expl. above]: (S, O:) or *dry skin, before the tanning.* (M, K.) And *Stinking skin in the tan.* (K.) — Also *An extensive rain:* (K:) and *a scattered, scanty rain:* (M, K:) and so † **صَلَّ** and † **صَلَّ**: thus having two contr. meanings: (K:) pl. as above: (M:) or **صِلَانٌ**, its pl., signifies *portions of scattered rains, falling by little and little.* (S, O.) — And † *A portion,* (K,) or *a scattered portion,* (M,) of *herbage:* (M, K:) pl. as above: (M:) or [the pl.] **صِلَانٌ** signifies † *herbage;* which is thus called by the name of the rain. (S, O.) — And *Moist earth.* (O, K.) — See also **صَلَّةٌ**. — Also *The **إِسْتِ** [i. e. **podex**, or anus].* (TA.)

صَلَّةٌ, with damm, (K,) or † **صَلَّةٌ**, (so in the O,) *Remains of water* (O, K) *in a watering-trough;* thus expl. by Fr; (O;) and *of other things,* (K,) such as [the oils called] **ذَهْنٌ** and **زَيْتٌ**. (TA.) [See also **صَلَّصَةٌ**.] — And *A fetid odour.* (K.) — And *The flabbiness of moist flesh-meat.* (K.)

صِلَّةٌ: see **صَلَّةٌ**, first sentence. — **هُوَ بَعْبُ صِلَّةٍ**, or with **ض**, [i. e. **صِلَّةٌ**,] accord. to different relaters, means *He is a very cunning man* (**دَاهِيَةٌ**), *one in whom is no good.* (TA.)

صِلَانٌ pl. of **صَلَّةٌ** [q. v.]. (S, M, O, K.) — Also *The leg of a boot;* (Ibn-'Abbád, O, K;) and so † **صِلَانَةٌ**: (K:) or † the latter signifies *the lining of a boot:* (M, K:) the pl. of the former is **أَصِلَّةٌ**. (Ibn-'Abbád, O.)

صَلَاةٌ: see 1, last sentence but one.

صَلَانَةٌ: see صَلَّانٌ, in two places.

صَلَّانٌ Clay that makes a sound like as does new pottery; as also **مُصَلِّلٌ**. (S, O.) — And **رَجُلٌ صَلَّانٌ مِنَ الظَّمَا** [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) — Also, (K,) i. e. like **شَدَادٌ**, (TA,) or **صَلَّانٌ**, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.)

صَلَّانٌ: see what next precedes.

صَلْيَانٌ, of the measure **فَعْلِيَانٌ** (S, O,) or, accord. to some, of the measure **فَعْلَانٌ**, (TA in art. **صَلِي**.) A certain plant; (K;) a certain herb, or leguminous plant; (**بَقْلَةٌ**;) (S, O;) a sort of plants (**شَجَرٌ** [which means thus as well as "trees" &c.]), said by AHn to be of the [kind called] **طَرِيفَةٌ**, that grows upwards, the thickest portions whereof are the stems (**أَعْجَازٌ**) and the lower parts, of the size of the **حَلِي**, and the places of its growth are the plain, or soft, tracts, and the meadows (**رِيَاضٌ**): AA, he adds, says that it is of the [kind called] **جَنْبَةٌ**, because of its thickness and lastingness: (M:) Az says that it is of the best kind of herbage, or pasture, and has a [root such as is termed] **جَعْنَةٌ**, and thin leaves: (TA:) it is called **خَبْزَةُ الإِبِلِ** [the bread of the camels]: (TA in art. **صَلِي**:) the n. un. is with **ة**. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) **جَدَّهَا جَدَّ العَيْرِ الصَّليَانَةِ** (S, M, O, TA) He hastened to it as the ass hastens to the **صليَانَةِ**: (L in art. **جد**:) because the ass often plucks out the **صليَانَةِ** by the root when he takes it for pasture. (S, O.)

صَالٌ: see صَلَّانٌ, in two places. — Also, [app. a part. n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (**قَبِيْسٌ قَتِجِفٌ**) [correctly **قَتِيسٌ قَتِجِفٌ**, as referring to **الأرض**, or rather **قَتِيسٌ وَتَجِفٌ**], causing a sound to be heard. (TA.)

صَالَةٌ: see صَلٌّ.

صَالَصٌ: see the next paragraph. — It is [also] said to signify *Stinking*; from **صَلٌّ** said of flesh-meat. (O.)

صَالِصٌ: see صَلَّانٌ. — Also A certain bird: (K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] **فَاخْتَةٌ**; (IAqr, S, O, K;) the bird which the Persians (**العجم**) call by this latter name: (Lth, TA:) or a bird resembling the **فَاخْتَةٌ**: Az says, it is what is called **موشجة** [evidently a mistranscription for **موشحة**, q. v.]: (TA:) pl. **صَالِصٌ**: (IAqr, TA:) and **صَالِصَةٌ** signifies a pigeon, (IAqr, O, K, TA,) or a female pigeon. (IAqr, TA.) — Also The forelock of a horse; (S, M, O, K;) and so **صَالِصٌ**: (K:) or a

whiteness in a horse's mane. (M, K.) — And Hair of the back of a horse, and of [the part of the breast called] the **نَبَّة**, that has become white in consequence of the falling-off of the hair. (K.) — And A [drinking-cup, or bowl, such as is called] **قَدَحٌ**: (K:) or a small **قَدَحٌ**; (Aq, O, K;) [i. e.] a **قَدَحٌ** such as is called **عُمَرُ**. (AHn, M.) — And A skilful pastor. (IAqr, O, K.) — See also **صَالِصَةٌ**.

صَالِصَةٌ: see the next paragraph.

صَالِصَةٌ: see صَلَّانٌ. — Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K,) and in a vessel, or in the [kind of small skin called] **إِدَاوَةٌ**, and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called] **زَيْتٌ** (S, *M, O, *K) and **دُهْنٌ**; (M, K;) as also **صَالِصَةٌ**, (Ibn-'Abbád, M, O, K,) and **صَالِصٌ**: (M, K:) pl. **صَالِصٌ**. (S, M, O.) [See also **صَالِصَةٌ**.] — And i. q. **وَقْرَةٌ** (IAqr, O, K) and **جُمَّةٌ** (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear, &c.].

صَالِصَانٌ A noisy ass; as also **صَالِصٌ** and **صَالِصٌ** and **مُصَلِّلٌ**: (M, K:) an ass strong in voice [or bray], vehement therein. (Aboo-Ahmad El-'Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also **صَالٌ**: so says Aboo-Ahmad El-'Askeree: and thus is expl. the saying in a trad., **أَتَجِبُونَ أَنْ أَتَجِبُونَ أَنْ تَكُونُوا مِثْلَ الحَمِيرِ الصَّالِصِ** [Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their briskness? (TA.) — Also Clay not made into pottery; (M, K;) so called because of its making a sound (**لِتَصَلِّصِهِ**: (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is **فَعَارٌ**: (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. **حَمًا مَسْنُونٌ** [which means black mud altered for the worse in odour]. (TA.) — And **صَالِصَةٌ** A land in which is no one. (O, TA.)

صَالِصٌ: see the next preceding paragraph.

صَالِصَةٌ A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.)

صَالِصٌ Copious, or abundant, rain. (IAqr, O, K.) — Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also **مُصَلِّلٌ**, with fet-h: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAqr, O:) and **رَجُلٌ مُصَلِّلٌ** [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbád, O.) — And The **أَسْتَفٌ** [or maker of boots]; who is also called by the vulgar [or the people of the towns and villages] **إِسْتَفٌ**. (IAqr, O, K.)

صَالِصٌ: see صَلَّانٌ.

صَالِصٌ may be either an inf. n. of صَلَّانٌ or a n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for **مُصَلِّلٌ**:] see **مُصَلِّلٌ**.

صَالِصٌ: see صَلَّانٌ: — and see also **مُصَلِّلٌ**.

صلب

1. **صَلَبٌ**, [aor. **صَلَبٌ**,] inf. n. **صَلَابَةٌ**; (S, M, A, Mḡb, K, &c.); and **صَلَبٌ**, aor. **صَلَبٌ**; (IKḡt, A, K;) and **صَلَبٌ**, inf. n. **تَصَلِيبٌ**; (K;) [but this last, accord. to the TA, is trans. only;] said of a thing, (S, Mḡb,) [and of a man,] It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. **أَشَدٌّ**; (S, *A, *Mḡb, K, *) *contr. of* **لَانَ**. (M, TA.) — [Hence,] **صَلَبَتِ الأَرْضُ مِنْذُ أعوامٍ** [The land has been hard by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) — And **صَلَبَ عَلَى الهَالِ**, inf. n. as above, + He was, or became, tenacious, or avaricious, of property, or the property. (M, L.) — [And **صَلَبَ الشَّرَابُ**, inf. n. as above, + The wine became strong. (**حَدٌّ** **الشَّرَابِ** is expl. in the S and L, in art. **حد**, as meaning **صَلَابَتُهُ**.)] — **صَلَبَ العِظَامَ**, (M, K,) aor. **صَلَبٌ**, inf. n. **صَلَبٌ**; (M;) and **اصطلبها**; (M, K;) He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or **اصطلب** [alone] he extracted the grease, or oily matter, of bones, (S,) or he collected bones, and extracted their grease, or oily matter, (Mḡb,) to make use of it as a seasoning. (S, Mḡb.) — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, **صَلَبَ اللَّحْمَ**, (M, *K, TA,) and **اصطلب** [alone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow. (M, TA.) — And, (K,) as Sh says, (TA,) **صَلَبَهُ**, aor. **صَلَبٌ** and **صَلَبٌ**, (K, TA,) inf. n. **صَلَبٌ**, (TA,) He, or it, burned him: (K, TA:) and **صَلَبَتْهُ الشَّمْسُ** The sun burned him [app. causing his sweat to flow]. (TA.) — And **صَلَبَهُ**, (S, M, A, Mḡb, K,) aor. **صَلَبٌ**, (M, Mḡb, K,) inf. n. **صَلَبٌ**; (S, M, Mḡb;) and **صَلَبَهُ**, (M, K,) inf. n. **تَصَلِيبٌ**, (K,) or the verb with teshdeed is said of a pl. number; (S, A;) [He crucified him:] he put him to death in a certain well-known manner; (M, L;) he made him to be **مُصَلَّبٌ**; (K;) namely, one who had slain another; (Mḡb;) or a thief: (A:) from **العِظَامَ** **صَلَبٌ**; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — [Hence] **الصَّلْبُ** in prayer means *The placing the hands upon the flanks, in standing, and separating the arms from the body*: a posture forbidden by the Prophet because resembling that of a man when he is crucified (**إِذَا صَلَبٌ**), the arms of the man in this case being extended upon the timber. (TA.) — [Hence also,] **صَلَبَ الدَّلْوِ**, (M, K,) and **صَلَبَهَا**, (M,) He put upon the **دلو** [or leathern

bucket] what are called صَلْبِيَانِ (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the عَرَقَوَاتَانِ (M, L.) = صَلَبَتْ عَلَيْهِ حُمَاهُ (S, M, A, Mgh, K,) aor. ٓ, (S,) His fever was continual, (S, A, Mgh, K,) and vehement: (S, A, K:) or was of the kind termed صَالِب [q. v.] (M, TA.)

2. صَلْبَةٌ (inf. n. تَصْلِبُ, TA.) He, or it, rendered it, or him, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy. (S, M, K, TA.) El-Aashà says,

• مِنْ سَرَاةِ الْبِجَانِ صَلَبَهَا الْعُ
• ضُ وَرَعَى الْحِمَى وَطُولَ الْحَبَالِ

(S, TA) i. e. [Than the back of the excellent she-camel] which the provender of cities, such as [the trefoil called] قَت, and date-stones, and the pasture of El-Himè, meaning Himè Dareeyeh, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA.) — [Hence] one says, صَلَبَ النَّبِيذَ بِحَبِّ الدَّادِي [He made the beverage termed نَبِيذ to become strong by means of the grain called الدَّادِي]. (Mgh in art. دود.) = صَلَبَ الرُّطْبَ (AA, S, K,) inf. n. تَصْلِبُ (AA, TA.) The ripe dates became dry: (AA, S, K:) and صَلَبَتِ الثَّمَرَةُ the date became dry. (M, L.) — [Hence, perhaps, صَلَب is said in the K to be syn. with صَلَب:] see 1, first sentence. — See also 1, latter half, in two places. —

صَلَب said of a monk, (M,) or صَلَبُوا (K, TA) said of monks, (TA.) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a صَلَب [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) — التَّصْلِبُ also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, قَضَبَ فَصَبَ [He cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And صَلَبٌ بَيْنَ عَيْنَيْهِ occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) — Also A particular mode of wearing, or disposing, the [muffler called] خِمَار (M, K,) for a woman. (K.) One says of a woman, صَلَبَتْ خِمَارَهَا [She disposed her muffler cross-wise]. (TA.) And a man's praying العِمَامَةَ صَلْبًا [with the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. اَصْلَبَتْ (AA, K,) inf. n. اَصْلَابُ (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.)

5. اَصْلَبَ He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour;

he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. جَهَدَ نَفْسَهُ; (A, TA;) which means جَهَدَ نَفْسَهُ; (L in art. شد;) لَذِكْ [for that]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

صَلْبٌ Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. شَدِيدٌ; (S, A, Mgh, K;) contr. of لَيِّنٌ; (M, TA;) as also صَلْبٌ and صَلَبٌ (S, M, A, K) and صَلَبٌ: (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] صَلَابٌ. (M, A.) — [Hence,] صَلْبٌ and صَلَبٌ (K,) or مَكَانٌ صَلْبٌ and صَلَبٌ (M,) A rugged, stony place: (M, K:*) or صَلْبٌ signifies a rugged, extending place, of the earth or ground; and صَلَبٌ, a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is اَصْلَابٌ: (TA:) or اَصْلَابٌ signifies hard, extending, [tracts of] ground: (Aq, TA:) or hard and elevated [tracts of] ground: (IAq, TA:) and مَكَانٌ صَلْبٌ, a rugged, hard place: (Mgh:) the pl. (of صَلْبٌ, S) is صَلَبَةٌ. (S, M, K.) One says of land that has not been sown for a long time, اِتْبَاهَا اَصْلَابٌ [Verily it has been hard by lying waste for years]. (A, TA.) — [Hence also,] in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; (عَزِيزُ النَّفْسِ;) thus صَلْبُ الْعَجَمِ is expl. in the S and K in art. عجم: and صَلْبُ الْعُودِ [which means the same]. (A, TA.) And صَلْبُ الْعَصَا and صَلْبٌ, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning + hard, severe, or rigorous, in his treatment of the camels: Er-Rá'ee says,

• صَلْبٌ الْعَصَا بَادِي الْعُرُوقِ تَرَى لَهُ
• عَلَيْهَا إِذَا مَا أَجَدَبَ النَّاسُ اِصْبَعًا

[Hard, &c., having the veins of his limbs appearing: thou wilt see him to have a finger pointing at them, i. e. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA.) But in the S, in art. صبع, we find صَعِيفٌ in this verse instead of صَلْبٌ. —

And [in like manner] هُوَ صَلْبٌ فِي دِينِهِ and صَلْبٌ [He is hard, firm, or strong, in his religion]. (A, TA.) — And جَرَى صَلْبًا (Lth, TA) or صَلْبٌ (M, L, TA) † A hard, or vehement, running. (Lth, M, L, TA.) — And صَلْبٌ صوتٌ † A vehement neighing. (Lth, TA.) And صَلْبٌ † A vehement sound or cry or voice. (M, L, TA.) — Also, (S, M, A, Mgh, K,) and صَلْبٌ (Mgh, TA) and صَلَبٌ (S, M, A, K) and صَلَابٌ (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA.) The back-bone; i. e. the bone extending from the كَاهِل [or base of the neck] to the

عَجَب [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the غُصْعُص [or os coccygis]: (Zj in his "Khalk el-Insán:") or a portion of the back: (S:) and any portion of the back containing vertebræ: (S, Mgh, TA:) [and particularly the lumbar portion; the loins:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] صَلَبَةٌ and [of pauc.] اَصْلَابٌ and اَصْلَابٌ (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the صَلْبٌ were regarded as a صَلْبٌ in itself, and صَلَبَةٌ (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صَلَبَةٌ. (TA.) Lh mentions, as a phrase of the Arabs, هَوْلَاءُ اَبْنَاءِ صَلْبَتَيْهِمْ [These are the sons of their loins: because the sperma of the man is held to proceed from the صَلْبٌ of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kur iv. 27.]) — [Hence صَلْبٌ is used as signifying The middle of a page, as distinguished from the هَامِش (or margin): and in like manner, of other things.] — [Hence, likewise,] صَلْبٌ signifies also حَسَب [meaning + Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

• اِحْسَنَ اَنْ اَللّٰهُ قَدْ فَضَّلْتُمْ
• فَوْقَ مَا اَحْكِي بِصَلْبٍ وَاِزَارٍ

+ [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that صَلْبٌ here signifies حَسَب; (S;) and اِزَار here signifies عَفَاف: (S, M, TA:) but some expl. صَلْبٌ here by both حَسَب and قُوَّة: and some relate the latter hemistich otherwise, i. e.

* فَوْقَ مَنْ اَحْكَا صَلْبًا وَاِزَارًا

meaning above such as binds the back with an izár. (M, TA.) And it is said in a trad., اِنَّ الْمُغَالِبَ صَلْبٌ اَللّٰهُ مَغْلُوبٌ [Verily he who strives to overcome] the power of God [is overcome]. (TA.) — Also Coitus (جَمَاع): because the sperma [of the man] issues from the part so called. (TA.)

صَلْبٌ, and its pl. اَصْلَابٌ: see صَلْبٌ, former half, in six places: — and see also صَلْبٌ, in two places.

صَلْبٌ A certain bird, (O, K,) resembling the صَفْر [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.)

صَلْبٌ: see صَلْبٌ, near the middle.

صَلْبٌ: see صَلْبٌ, former half, in five places. — [Hence,] مَاءٌ صَلْبٌ † Water upon which cattle grow fat and strong and hard. (A, TA.) — And عَرَبِيٌّ صَلْبٌ † An Arabian of pure race: (A, Mgh, TA:) and اِمْرَاةٌ صَلْبِيَةٌ † A woman of noble, or generous, origin. (A, TA.) — Also Grease, or oily matter, (S, M, A, Mgh, K,) of bones; (S,

M, * Mṣb;) and so **صَلَبٌ**; (M, K;) which latter signifies also *ichor, or watery humour, mixed with blood, that flows from the dead*: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] **صَلَبٌ**. (K.) Hence, in a trad., the phrase **أَصْحَابُ الصَّلَبِ** [in the CK **الصَّلَبِ**] *Those who collect bones, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.)* — Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Mṣb, K,) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] **صَلَبَانٌ** (S, M, A, Mṣb) and **صَلَبٌ** (Lth, S, M) and [of pauc.] **أَصْلَبٌ**. (Mṣb.) — [And The figure of a cross upon a garment &c.: see **مُصَلَّبٌ**.] — And A certain brand, or mark made with a hot iron, upon camels; (M, K;) which, as Aboo-'Alee says in the "Tedhkireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) — And i. q. **عَلَمٌ** [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nábigah Edh-Dhubýanee is said to have thus called the **عَلَمٌ** because there was upon it a **صَلِيبٌ** [i. e. a cross]; for he was a Christian. (O.) — [And hence, as Freytag says, (referring to the "Historia Halebi" and "Locman. Fabul." p. 1. 5. 8.) † An army of ten thousand soldiers.] — And **الصَّلِيبُ** is the name of *The four stars behind the اَلتَّرُّ الَّتِي فِي رَأْسِ اَلنَّجْمِ اَلثَّلَاثَةِ* [which is the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind **اَلتَّرُّ اَلْوَاقِعُ** [which is α Lyræ]. (L, K, and so in the margin of some copies of the S.) [And Freytag says, (referring to Ideler Unters. p. 35,) that **الصَّلِيبُ اَلْوَاقِعُ** is the name of † Stars in the head of Draco.] — **صَلِيبَانٌ** of a leathern bucket: see 1, last sentence but one. — See also **مُصَلَّبٌ**.

صَلَابَةٌ inf. n. of **صَلَبٌ**. (S, M, A, &c.) — [Using it as a subst. properly so called,] one says, **مَشَى فِي صَلَابَةٍ مِنَ الْأَرْضِ** † [He walked, or went along, upon hard ground]. (A, TA.)

صَلِيبَةُ الرَّجُلِ *He who was, or those who were, in the loins (صَلَبٌ) of the father [or ancestor] of the man*: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed **صَلِيبَةُ بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ**. (Mgh.)

صَلَبٌ: see **صَلَبٌ**, former half, in two places. — Also A hard stone, the hardest of stones. (TA.) — And Whetstones; (S, M, K, TA;) as also **صَلْبَةٌ** (TA) and **صَلْبِيٌّ** (M, K, TA) and **صَلْبِيَّةٌ**: (S, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) — See also **صَلْبِيٌّ**.

Bk. I.

صَلْبَةٌ: see the next preceding paragraph.

صَلْبِيٌّ: see **صَلَبٌ**. — Also A spear-head sharpened; (S, TA;) and so **مُصَلَّبٌ**, (S,) or **صَلَبٌ**: (TA: [but this last is perhaps a mistranscription for **مُصَلَّبٌ**]) or a thing polished and sharpened with whetstones: (K:) and **مُصَلَّبٌ** signifies a spear sharpened with the **صَلْبِيٌّ**, (M, TA,) or a spear-head sharpened upon the **صَلَبٌ**, which is like the whetstone. (A.)

صَلْبِيَّةٌ: see **صَلَبٌ**.

صَلْبِيٌّ The **مِزْمَارٌ** [or musical reed, or pipe]: (O, K:) or, as some say, the **قَصَبَةٌ** [or tube] that is in the head of the **مِزْمَارٌ** [app. meaning its mouth-piece]. (O.)

صَالِبٌ A hot fever; contr. of **نَافِضٌ** [which means "attended with shivering, or trembling"]: (S:) or a fever not such as is termed **نَافِضٌ**: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Mṣb:) or a fever attended with **صُدَاعٌ** [or headache]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the **صُدَاعُ** (L, TA:) it is masc. and fem.: one says, **أَخَذَتْهُ اَلْحُمَّى بِصَالِبٍ** [which may be rendered *Fever with burning heat, &c., seized him*] and **أَخَذَتْهُ حُمَّى صَالِبٍ** [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said **حُمَّى صَالِبٌ** and **حُمَّى صَالِبِيٌّ** أَشَدُّ. (MF, TA.) **صَالِبٌ حُمَّى** and **صَالِبٌ مِنْ نَافِضِكَ** [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) — See also **صَلَبٌ**, in the middle of the paragraph.

صَوَلِبٌ and **صَوَلِيبٌ**, (Lth, O, K, TA,) in some of the lexicons **صَوَلِيبٌ**, (TA,) *Seed that is scattered (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough*: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

صَوَلِيبٌ } see the next preceding paragraph.
صَوَلِيبَةٌ }

مُصَلَّبٌ A garment, or piece of cloth, figured with the resemblance of the **صَلِيبُ** [or cross]: (S, M, TA:) or figured with a **صَلِيبٌ**: (A, Mṣb:) or figured with the resemblances of **صَلْبَانٌ** [or crosses]. (TA.) [See 2.] — And A camel marked with the brand called the **صَلِيبُ**; (M, A, TA;) as also **مُصَلَّبٌ**: fem. of the latter with **ة**, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) — And An Abyssinian (**حَبَشِيٌّ**) marked with the figure of

the **صَلِيبُ** [or cross] upon his face. (A, TA.) — See also **صَلْبِيٌّ**, in two places.

رَطْبٌ مُصَلَّبٌ, (S, K,) and **تَمْرَةٌ مُصَلَّبَةٌ**, (M,) [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey (**دَبَسٌ**) has been poured on such dates, that they may become soft, they are termed **مُصَقَّرٌ**. (S.) — **مَطَرٌ مُصَلَّبٌ** Vehement, injurious rain. (L, TA.)

مُصَلَّبٌ (M, A, Mṣb, K) and **صَلِيبٌ** (M, A, K) [Crucified;] put to death in a certain well-known manner: (M:) applied to a slayer of another, (Mṣb,) or to a thief. (A.) [See 1, latter half.] — See also **مُصَلَّبٌ عَلَيْهِ** Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed **صَالِبٌ**. (TA.)

صلت

1. **صَلَّتْ**, aor. **صَلَّتْ**, inf. n. **صَلَوْتَةٌ**, said of the **جَبِينُ** [or side of the forehead], *It was such as is termed صَلَّتْ* [i. e. conspicuous, or clear, or fair; &c.]: (S, K:) or he (a man) was such as is termed **صَلَّتْ** in respect of the **جَبِينُ**, (S, * K, * TA,) or of the face, or of the cheek. (TA.) [Accord. to the S and K, the verb is app. said of the **جَبِينُ**: accord. to the TA, of a man.] — **صَلَّتَهُ**, (S,) aor. **صَلَّتْ**, (TK,) inf. n. **صَلَّتْ**, (K,) *He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. رَكَّضَهُ. (S, K, *.)* — And *He poured it forth; namely, what was in the cup, or bowl. (S.)* — **جَاءَ بِبَيْتِي يَصَلَّتْ**, and **بِهِرْتِي يَصَلَّتْ**, *He brought milk, and broth, having much water, (T, S, M,) with little oily, or greasy matter. (T, S.)*

3. **مُصَالَتَةٌ** signifies *The taking to oneself a verse of another poet without altering anything in it.* (Har p. 267. [But this I believe to be post-classical.]

4. **اصْلَت سَيْفَهُ** *He drew his sword from the scabbard.* (S, M, A.)

7. **انصلت** *He advanced with a penetrative energy, and outstripped; syn. مَضَى, and سَبَقَ; (K;) or so انصلت في سَبِيهِ* [i. e., in his pace]: (S:) *he outstripped; syn. تَجَرَّدَ: and he was quick, or he hastened, in his pace, or going. (TA.)* One says of the eagle (**العقاب**), **انصَلَّتْ مُنْقِضَةً** [It was swift in making a stoop]. (A.) [This meaning is there indicated by the context.] — **انصلت يَعْذُو** *He hastened in some measure, running: and so انكدر يَعْذُو.* (A'Obeyd, TA.) — **انصلت السحابة** † *The cloud was going to rain.* (TA, from a trad.)

صَلَّتْ, applied to the **جَبِينُ** [or side of the forehead], *Conspicuous, or clear, or fair; syn. وَاضِحٌ*: (S, A, K:) *open, or uncovered, and even*: (M, K:) or *smooth*: (TA:) anything bare; and open, or uncovered: (IAar, TA:) *wide, even, and beautiful, or comely.* (ISh, TA.) One says **رَجُلٌ صَلَّتْ اَلجَبِينُ** *A man conspicuous, or clear,*

or fair, in respect of the جبين: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khálid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAar, TA.) And رَجُلٌ صَلَّتْ وَجْهَهُ وَالْحَدَّ A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And فَلَانٌ يَكُونُ الْأَسْوَدَ صَلَّتَا [Such a one makes the black to be white, or fair]. (TA.) — Also, and مُنْصَلَّتْ, (M, K,) and أَصْلَبَتْ, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed صَلَّتْ unless long: (TA:) or أَصْلَبَتْ may have the same meaning as مُنْصَلَّتْ, i. e. unsheathed: (S:) accord. to AA, صَلَّتْ applied to a sword and to a knife and to a needle means having no sheath. (TA.) And one says, ضَرْبَهُ بِالسَّيْفِ صَلَّتَا (S, M, A) and صَلَّتَا (S, M) He smote him with sword unsheathed. (S, M, A.) — صَلَّتْ applied to a man, as also أَصْلَبَتْ and مُنْصَلَّتْ (S, M, K) and مُصَلَّتْ and مُصَلَّتَاتُ (S, K,) pl. [of the last] مَصَالِبَتْ (S,) Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] صَلَّتَانٌ signifies sharp, or penetrating, and quick (مُنْصَلَّتٌ), in his affair. (Ham p. 536.) — See also صَلَّتَانٌ below. — And see صَلَّتْ. — أَبُو الصَّلْتِ is a surname of The حَدَا [or kite]. (TA in art. حَدَا.)

صَلَّتْ (S, M, K) and صَلَّتْ (M, K) A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. أَصْلَبَاتُ. (S, M.) — For the former, see also صَلَّتْ.

صَلَّتْ A thief, or robber: (K:) formed by transposition from لَصَّتْ. (TA.)

صَلَّتَانٌ, applied to a man, and to an ass, Strong, and hard, firm, or hardy: pl. صَلَّتَانٌ: (M:) or, applied to a man, as expl. above voce صَلَّتْ, q. v.: (Ham p. 536:) and, applied to an ass, strong: (S: [in some copies of which, for مَنِ الْجَمَارِ, meaning مِنَ الْحَمْرِ, we find مِنَ الْجَمَارِ, whence an error in the Lexicon of Golius:] and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit; (S, K;) and so applied to a man; like فَلَتَانٌ: (T and TA in art. فَلَت:) and, accord. to Aq, applied to an ass, smooth, having short hair: (TA:) or sometimes it means having no hair upon him; and so صَلَّتْ. (Ham p. 536.) — [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of leaping, springing, or bounding. (M.)

صَلَّتْ: see أَصْلَبَتْ.

صَلَّتْ: see صَلَّتْ, in two places.

مُصَلَّتْ: }
مُصَلَّتْ: } see صَلَّتْ.

مُصَلَّتَاتُ: see صَلَّتْ. — مُصَلَّتَاتُ العُنُقِ [app. applied to an ass] Having the neck stretching out, and smooth, or with short, or little, hair upon it. (Aq, TA.)

مُنْصَلَّتْ: see صَلَّتْ, in two places. — Also, applied to anything, Quick, or swift. (M, TA.) — Applied to a river, or rivulet, † Vehement in its manner of running. (A, TA.)

صلح

1. صَلَحَ (S, Mgh, Mṣb, &c.) aor. ², (S, MA, Mgh, Mṣb,) the well-known form, though omitted in the K, (TA,) and ², (MA, K, Mṣb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صُلُوحٌ (S, MA, Mgh, Mṣb, K* [in the CK الصُّلُوح is erroneously put for الصُّلُوح]) and مَصْلَحَةٌ (S, MA, Mgh, Mṣb, K*) and مَصْلَحٌ (MA;) and صَلَحَ, aor. ², (S, MA, Mgh, Mṣb, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. صِلَاحٌ and صِلَاحَةٌ, (MA,) or صِلَاحِيَّةٌ; (TA;) said of a thing, (S, Mgh, Mṣb,) and of a man, (TA,) It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was, or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, thrives; contr. of فسد [i. e. فسدٌ and فسدٌ]; (MA; [and S and A and Mgh and K by implication; see صِلَاحٌ below;]) in Pers. نيك شد; (MA;) [and صِلَاحٌ signifies the same, for] استصلح signifies the same, for] نيك شدن. (KL.) One says, صَلَحَتْ حَالُ فَلَانٍ [The state, or condition, of such a one became good, right, or proper]. (A, TA.) — [Hence,] هَذَا أُدِيمِرُ يَصْلُحُ لِلنَّعْلِ [This is leather that is suitable for the sandal]. † [This is leather that is suitable for the sandal]. (A.) And هَذَا الشَّيْءُ يَصْلُحُ لَكَ [This thing is suitable to thee; or fit, or meet, for thee. (S, K, TA.) And فَلَانٌ لَا يَصْلُحُ لِمَصْحَبِكَ [Such a one is not fit for being thy companion]. (A.)

3. صَالَحَهُ (A, Mṣb, K,) inf. n. صِلَاحٌ (S, Mṣb, K) and مَصَالِحَةٌ (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Házim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for] مَصَالِحَةٌ is the contr. of مَخَالِصَةٌ. (Mgh.) And صَالَحَهُ عَلَى كَذَا He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA.) And صَالَحَهُ عَلَى بَعْضِ مَا لَهُ [He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. ضَغَط.) And صَالَحَتْ بَيْنَ الْقَوْمِ, inf. n. مَصَالِحَةٌ, I made peace, or a reconciliation, between the people, or party; syn. لَأَيْمَتٌ. (Mṣb in art. لَأَمْر.) [See also 4.]

4. اصْلَحَهُ (A, Mgh, Mṣb, K,) inf. n. اصْلَاحٌ (S, A,) and quasi-inf. n. صِلَاحٌ, (L in art. لَقَح,)

said of a man, (A, Mṣb,) and of God, (TA,) [and of a thing,] He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَفْسَدَهُ. (S, K. [And so by implication in the Mgh &c.]) One says, أَصْلَحْتُ الْقَدْرَ بِاتَّابِلٍ [I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Mṣb in art. تَبَل.) And أَصْلَحْتُ السَّعَاءَ بِالرَّبِّ [I seasoned the skin with rob, or inspissated juice]. (S in art. رِب.) And أَصْلَحْتُ بَيْنَ الْقَوْمِ [in which the الأمر is understood, so that the meaning is I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or] I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation, or an adjustment; [or I adjusted the affair,] between the people, or party. (Mṣb.) And سَعَى فِي إِصْلَاحِ ذَاتِ الْبَيْنِ [He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, اصْلَحَ إِلَى الدَّابَّةِ, (TA,) and اصْلَحَ الدَّابَّةَ, (T, A, Mgh, TA,) the latter because اصْلَحَ implies the meaning of أَحْسَنَ, (Mgh,) † He acted well to the beast, (T, A, TA,) and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.) And اصْلَحَ إِلَيْهِ † He acted well to him, did good to him, or benefited him. (K, TA.) And اصْلَحَ [alone] † He did that which was good, right, or just. (Mṣb.)

6. اصْلَحَا and اصْلَحَا &c.: see 8, in four places.

7. انصَلَحَ [quasi-pass. of أَصْلَحَهُ; thus signifying It became rectified, &c.: see تَشَعَّبَ. (K in art. شَعْب.)

8. اصْطَلَحَا (S, A, K) and اصْطَلَحَا (K,) and † اصْلَحَا (S, A, K) and † اصْلَحَا (S, K,) [the last a var. of اصْلَحَا,] all signify the same, (TA,) and اصْطَلَحُوا † اصْلَحُوا, (Mgh,) [They two, (i. e. two persons or two parties,) and] the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another: (Mṣb:) اصْطَلَاحٌ is the contr. of اصْطَلَاحٌ and اصْطَلَاحٌ is the contr. of اصْطَلَاحٌ. (Mgh.) — And اصْطَلَحُوا عَلَى أَمْرٍ They (a particular class of persons) agreed together, or among themselves, respecting a particular thing. (El-Khaffájee, MF.) — [Hence,] اصْطَلَاحٌ signifies also The agreement of a people to name a thing by any name turned from the primary application. (KT.) — And [as an inf. n. used in the sense of

a pass. part. n., for **مُصْطَلِحٌ عَلَيْهِ**,] *Conventional* [or *technical*] *language*: and a *conventional* [or *technical*] *term*: opposed to **لُغَةٌ** and **تَوْقِيفٌ**. (Mz 1st نوع.)

10. **استصلح** is the *contr.* of **استفسد**: (S, L, K:) [i. e. it signifies *He regarded, or esteemed, a thing good, incorrupt, right, just, or the like*; as expl. in the TK; and in like manner, a man. — *He wished, or desired, a thing to be good, incorrupt, right, just, &c.*; as in the TK; and in like manner, a man. — And *He sought to render good, incorrupt, &c.* — And hence, *He treated in such a manner as to render well affected, or obedient.*] = Also *He sought to do good or to act well* [إلى فلان to such a one]. (KL.) — And *He sought peace, or concord.* (KL.) — And *It happened well.* (KL.) — See also 1.

صَلَحَ a subst. from **مُصَالِحَةٌ**, (S, Mṣb, KT,) *syn. with the latter*; (Mgh;) *masc. and fem.*; (S, K;) *Peace, reconciliation, or agreement*, (Mgh, Mṣb, K, KT, TA,) *after contention*: and in the law it means *a compact to give over, or relinquish, contention.* (KT.) One says, **وَقَعَ صَلْحًا** (A, TA) *Peace, or reconciliation, took place between them two.* (TA.) [And **أَخَذَ صَلْحًا** It (a fortress or the like) *was taken peacefully, or by surrender.*] — Also *That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace.* (Mgh.) — And *A party at peace with others.* (TA.) You say, **هُمُ لَنَا صَلْحٌ** *They are [a party] at peace with us.* (A, TA.) And you say also **صُلُوحٌ** *A people, or party, who are at peace*: the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also **صَالِحٌ**].)

صَالِحٌ: see **صَالِحٌ**.

صَالِحٌ an inf. n. of **صَلَحَ** (MA, Mgh, Mṣb) and of **صَلَحَ**: (MA:) [used as a simple subst., it signifies *Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty*; &c.: see 1:] *contr.* of **فَسَادٌ**; (S, A, Mgh, K;) as also **صُلُوحٌ**: (K, TA: [الصلوح in the CK being a mistake for الصلوح:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of 4. (L in art. لفتح.) — And [hence,] *A thing that is good, and right.* (Mṣb.) See also **مُصَالِحَةٌ** = **مُصَالِحٌ**, like **قَطَامٌ**, is a name of *Mekkeh*; (S, A, K;) either from **الصُّلْحُ** or from **الصَّلَاحُ**; (TA;) and sometimes it is perfectly decl. [pronounced **صَلَّاحٌ**]. (S, K.)

صُلُوحٌ: see **صُلُوحٌ**, and **صَلَّاحٌ**: — and see also **صَالِحٌ**.

صَالِحٌ: see what next follows.

صَالِحٌ, (MA, L, Mṣb, K,) from **صَلَحَ**; (MA;) and **صَالِحٌ**, (IAḡr, L, K,) from **صَلَحَ**; (MA;)

and **صَالِحٌ**; (K;) applied to a thing, (Mṣb,) and to a man, (MA,) *Good, incorrupt, right, just, righteous, virtuous, or honest*; &c.; [see 1; *contr.* of **فَسَادٌ**:] (MA, L, K:) pl. **صَالِحَاتٌ** [accord. to general analogy of **صَالِحٌ**, and app. applied only to rational beings, like **صَالِحُونَ**,] and **صُلُوحٌ** [q. v.; this being said by some to be a pl. of **صَالِحٌ**; and by others, to be originally an inf. n.; like as is said of **شُهُودٌ**]. (L.) One says **رَجُلٌ صَالِحٌ فِي نَفْسِهِ** [A man good, incorrupt, &c., in himself], **مِنْ قَوْمٍ صَالِحِينَ** [of a people good, incorrupt, &c.]. (L.) And **هُوَ عَلَى حَالَةٍ صَالِحَةٍ** [He is in a good, right, or proper, state or condition]. (TA.) — [Hence,] **صَالِحٌ** signifies also + *Suitable, fit, or meet*: so in the saying, **هُوَ صَالِحٌ لِلْوَلَايَةِ** [He is fit for the office of prefect, or the like]. (Mṣb.) — And † *Much, copious, or frequent*: one says **مَطَرَةٌ صَالِحَةٌ** † *A copious rain.* (Yaḡkoob, L, TA.) And hence the saying of IJ, **أُبَدِلَتِ النَّاءُ مِنْ الْوَاوِ إِبْدَالًا صَالِحًا**, meaning † [is substituted for و] frequently. (TA.) — The ا in **صَالِحٌ** is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written **صلح**, or more properly **صَلِحٌ**]. (Durrat el-Ghowwās in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from **صَالِحٌ**, made so by the affix ة; *A good deed or action; an act of beneficence; a benefit*]. One says, **لَا تُعَدُّ صَالِحَاتُهُ** [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And **أَتَتْهُ صَالِحَةٌ مِنْ فُلَانٍ** [A benefit came to me from such a one]. (TA.)

إِصْطَلَحَ [for **مُصْطَلِحٌ عَلَيْهِ**: see 8, last sentence].

إِصْطِلَاحِيٌّ *Conventional* [or *technical*] *language*: opposed to **لُغَوِيٌّ** and **تَوْقِيفِيٌّ**. (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, **رَجُلٌ مُصْلِحٌ فِي أُمُورِهِ وَأَعْمَالِهِ** [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.)

مُصْلِحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good*; [and hence it may often be rendered simply *an affair*, when the context shows it to mean what is conducive to good or done for a good purpose;] *contr.* of **مُفْسِدَةٌ**; (S and Mṣb and K in art. فسد;) *a good, right, or virtuous, affair*; (KL;) *a thing that is good and right*; *syn.* **صَالِحٌ** [q. v.]: pl. **مُصَالِحَاتٌ**. (S, A, Mṣb, K.) One says, **نَظَرَ فِي مُصَالِحِ النَّاسِ** [He considered the things that were for the good of the people]. (A, TA.) And **هُمُ مِنَ أَهْلِ الْمَالِ لَا الْمَالِ** [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA.)*

And **فِي الْأَمْرِ مُصْلِحَةٌ** *In the affair is that which*

is good: (Mṣb:) [or *a cause of good*.] And **رَأَى الْإِمَامُ الْمُصْلِحَةَ فِي كَذَا** *The Imam saw what was good and right [or what was conducive to good] in such a thing.* (TA.) — It is also an inf. n. of **صَلَحَ**. (MA.)

مُتَصَلِحٌ *A place, of a garment* [&c.], *that is to be repaired, or mended*; *syn.* **مُتَرَدِّمٌ**. (T in art. ردم.)

صلح

1. **صَلَحَ سَمْعَهُ**, [and app. **صَلَحَ** alone,] aor. ʿ, (L,) inf. n. **صَلَحٌ**; (S, A, L;) as also **صَلِحٌ**; (IAḡr, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Baḡrah; (see **أَصْلَحَ**);] *He was, or became, deaf, so as not to hear at all.* (S, A, *L.) **صَلَحًا كَصَلَحِ التَّعَامِرِ** [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) — **صَلَحَتْ جِلْدُهَا** is said of a serpent (حية) [meaning *It cast off its slough: like صَلَحَتْ*]. (TA.) — And **صَلَحَهُ**, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like صَلَحَهُ; or] *it extended over the whole of his body.* (TA.)

6. **تَصَالَحَ عَلَيْنَا** *He feigned himself totally deaf to us*; (K, *TA;) as also **تَصَالَحَ**, with **ع**. (TA.)

8. **أَصْلَحَ**, inf. n. **أَصْلِحَانٌ**, *He (a man, TA) lay upon his side.* (K, TA.)

دَاهِيَةٌ صُلُوحٌ *A destructive calamity.* (K.)

أَسْوَدٌ صَالِحٌ [q. v.], *A certain species of serpents, that casts off its slough.* (AHāt, L.) — And **جَرَبٌ صَالِحٌ** [i. e. *Excoriating mange or scab*]: (K, TA:) it is *such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body.* (TA.)

أَصْلَحَ, (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Baḡrah and the Arabs of that region say **أَصْلِحَ**, (IAḡr, TA,) *Deaf*: (Fr, A'Obeyd, TA:) or *deaf so as not to hear at all*: (S, K, TA:) or *very deaf*: (Mgh:) or **أَصْرًا أَصْلَحَ** has this last meaning. (IAḡr, TA.) Fr said, (S,) **كَانَ الْكُمَيْتُ أَصْرًا أَصْلَحَ**, meaning *El-Kumeyt was deaf so as not to hear at all.* (S, A.)* — Also *A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like أَصْلَحَ:] fem.* **صَلَحَاءٌ**: and pl. **صَلَحَى**. (K.) — And *Affected with [the malignant species of leprosy termed] بَرَصٌ*. (TA.)

صلد

1. **صَلَدَتْ** and **صَلَدَةٌ**, [inf. ns. of which the verb is **صَلَدَ**,] used in relation to a stone [&c.], signify *The being hard and smooth.* (M.) [And **صَلَدَتْ** has a similar meaning.] You say, **صَلَدَتِ الْأَرْضُ**, *The land was, or became, hard*: and **أَصْلَدَتْ**, *The land was, or became, hard*: 216 *

(K:) or † so that it produced no plants, or herbage: (TA:) and صَلَدَ الْبَكَانَ, and أَصْلَدُ (M, TA,) the place was, or became, hard: (TA:) or † produced no plants, or herbage. (M.) And صَلَدَ عَلَيْهِ الْجَبَلُ, aor. =, inf. n. صَلَدٌ; and صَلَدٌ, [aor. =,] inf. n. صَلَادَةٌ and صَلُودَةٌ and صَلُودٌ; The mountain, or rock, baffled him, namely, a well-digger, [by its hardness,] and resisted his efforts. (M.) — [Hence,] صَلَدَ الزُّنْدُ (M, K, and so in some copies of the S,) aor. =, inf. n. صَلَدٌ; (M;) or صَلَدٌ, with kesr to the J, aor. =, inf. n. صَلُودٌ; (AZ, S;) The زَنْد [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and أَصْلَدُ signifies [the same, or] it emitted no fire. (Ham p. 407.) — And [hence,] صَلَدَتْ زُنَادُهُ [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means † He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صَلَدٌ, alone, aor. =, (M, A, K,) inf. n. صَلَادَةٌ; (M, A;) and صَلَدٌ, (M, A,) aor. =, (M,) or =, (A,) inf. n. صَلَدٌ, (M,) or صَلُودٌ; (A;) and صَلَدٌ, inf. n. صَلِيدٌ; (K;) signify the same: (M, K:) or he was, or became, very niggardly &c. (A.) — And صَلَدَتْ صَلَعَتُهُ, or صَلَعَتُهُ, (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA.) صَلَدٌ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — And one says, جَاءَ بِمَرْقٍ يَصْلُدُ, and يَلْبِنُ يَصْلُدُ, meaning He brought broth, and milk, containing little oily, or greasy, matter, and much water: for يَصْلُدُ. (T in art. صلت.) — صَلَدَتْ أُنْيَابُهُ His canine teeth caused a grating sound to be heard. (K, TA.) — صَلَدَ بِيَدَيْهِ He clapped with his hands. (M.) — صَلَدَتْ الدَّابَّةُ, aor. =, (K,) inf. n. صَلَدٌ, (TA,) The beast beat the ground with its fore feet in its running. (K.) — صَلَدٌ, (M,) or صَلَدٌ فِي الْجَبَلِ, (K,) aor. =, inf. n. صَلَدٌ, said of a mountain-goat, (M,) He ascended the mountain. (M, K.) — تَصْلُدُ, [or probably تَصْلُدُ] said of a wild cow or wild ox (بَقْرَةٌ وَحْشِيَّةٌ), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewán of the Hudhalees,] is expl. as meaning She, or he, stands erect. (TA.) — صَلَدَ السَّائِلُ † He gave nothing to the asker, or beggar. (L.)

2: see the preceding paragraph.

4. اصلد: see 1, in three places. — Also † He (a man) failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]. (S, A.) — And اصلد زَنْدُهُ † He made his زَنْد to give a sound without emitting fire. (M, TA.) And † He (God) caused his زَنْد to emit no fire. (A.) And فَاسْلَدَ سَأَلَهُ فَاسْلَدَ † He asked, or begged, of him, and found him niggardly: thus related on the authority of IAqr; but by rule it should be فَاسْلَدَهُ. (M.)

صلدٌ Hard and smooth; (S, M, A, K;) as also صَلَدٌ (K) and صَلُودٌ (M) and صَلِيدٌ (A) and أَصْلَدٌ; (M;) applied to a stone; (S, M, A;)

and so the first applied to land or ground (أَرْضُ); (S;) and to a solid hoof, as also صَلَدٌ and صَلَدٌ, which last is of the measure فَعَالِلٌ accord. to Kh, but فَعَالِلٌ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also صَلَدٌ, (M,) or thus applied meaning † upon which no hair grows: (A:) and صَلُودٌ, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صَلَدٌ (M, L) and of صَلُودٌ (M) is أَصْلَادٌ. (M, L.) — Also applied to a place, (مَكَانٌ, M,) and صَلَدَةٌ applied to land, (أَرْضُ, A,) † That produces no plants, or herbage. (M, A.) And أَصْلَادُ الْجَبِينِ † The part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) — [Hence,] صَلَدٌ حَجَرٌ and صَلُودٌ † A stone that will not emit fire: (L, TA:) and زَنْدٌ صَلُودٌ (M, A) and صَلَدٌ and صَلَادٌ and مِصْلَادٌ (M) [and مِصْلَدٌ] † [A piece of stick, or wood, for producing fire] that gives a sound, (M,) not emitting fire: (M, A:) and عَوْذٌ صَلَادٌ † Wood, or a stick, from which fire cannot be produced. (T, L, K.) — And صَلَدٌ فَرَسٌ (K) and صَلُودٌ (S, M, A, K) † A horse that does not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal fluid: and slow in impregnating. (M.) — And رَجُلٌ صَلَدٌ (M) and صَلُودٌ (M, A) and أَصْلَدٌ (S, M, A, K) † A niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very niggardly &c. (A.) — And نَاقَةٌ صَلَدَةٌ † A hardy, strong, enduring she-camel. (K.) And خَيْلٌ صَلَادٌ † Hard, hardy, or strong, horses. (A.) [And صَلَدَانٌ, also, signifies Robust, or strong. (Freitag, from Jereer.)]

صلدٌ: see صَلَدٌ, first sentence.

صلدًا and صَلَدَاءَةٌ Rugged and hard ground, (ISK, K,) † that produces no plants, or herbage. (ISK.)

صلدٌ: see صَلَدٌ, first sentence.

صلدانٌ: see صَلَدٌ, last sentence.

صلودٌ: see صَلَدٌ, in six places. — Also, applied to a well, Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts. (M.) — † A she-camel having little, or no, milk; as also مِصْلَادٌ: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ة,] that has brought forth and has no milk. (K.) [But this is said in the TA to be a repetition.] — † A woman in whom is little, or no, good: or hard, having no compassion in her heart. (M.) — † A cooking-pot (قَدْرٌ) slow to boil. (S, M, A, K.) — A beast (دَابَّةٌ) that beats the ground with its fore feet in its running. (TA.) — One who ascends a mountain by reason of fear; (K, TA;) as also مِصْلَادٌ: (TA:) [or] a mountain-goat that ascends the mountain. (M.) — And Alone, apart from others, or separate; (Aq, L, K;) as also صَلِيدٌ. (K.)

صليدٌ: see صَلَدٌ, first sentence: — and صَلُودٌ, last sentence. — Also A shining, gleaming, or glistening. (K.)

صلادٌ: see صَلَدٌ, in two places; and مُصْلَدٌ.

صلادٌ: see صَلَدٌ, first sentence, in two places.

صلودٌ: see صَلَدٌ, first sentence.

صائدٌ: see صَلَدٌ. — أُنْيَابٌ صَائِدَةٌ Canine teeth causing a grating sound to be heard; (K, TA;) as also صَوَائِدٌ, (K, TA,) which is the pl. (TA.)

أصلدٌ: see صَلَدٌ, first sentence: — and see the same also near the end of the paragraph.

نيسٌ: see صَلَدٌ. — [Hence,] one says, نَيْسٌ بِمِصْلِدِ الْقَدْحِ [lit. He is not one whose wood gives fire from it; meaning † he is not one who ungenerously refuses when asked]; an expression of praise; (TA in art. كسر;) and [in like manner] نَيْسٌ بِصَلَادِ الْقَدْحِ. (TA in art. هش.) — Also Milk milked into a greasy vessel, and therefore without froth. (K.)

مِصْلَادٌ: see صَلَدٌ: — and صَلُودٌ, in two places.

صلط

2. صَلَطَهُ اللَّهُ عَلَيْهِ, inf. n. تَصْلِيطٌ, a dial. var. of صَلَطَهُ, q. v. (Ibn-'Abbád, K.)

صلع

1. صَلَعٌ, aor. =, (Msb, K,) inf. n. صَلَعٌ, (S, O, Msb, K, TA,) He (a man, S, O, K) was, or became, bald in the fore part of the head: (S, O, Msb, K:) but in the Msb it is said in this sense of the head: or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA.) [See also جَلَعٌ and جَلَعٌ.] Accord. to Ibn-Seenà, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) — [Hence,] صَلَعَتِ الْعُرْفُطَةُ, inf. n. as above, † The عرفطة [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) — See also 7. — صَلَعٌ رَأْسُهُ [perhaps a mistranscription for صَلَعٌ رَأْسُهُ] and primarily signifying He made his head bald in the fore part: † he shaved his head. (Z, TA.) — صَلَعٌ said of such as is termed عَذْيُوطٌ, [but the verb in this sense is probably صَلَعٌ, (see this latter,)] He voided his ordure (أَحَدَثَ) on the occasion of جماع. (TA.)

2. صَلَعٌ: see above, last sentence but one. — صَلَعَتِ الْحَيَّةُ † The serpent came forth from concealment (بَرَزَتْ) without any earth, or dust, upon it. (Ibn-'Abbád, O, K, TA.) [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.] — صَلَعٌ, inf. n. أُعْدِرَ, (said of a man, IAqr, TA,) i. q. أُعْدِرَ

[meaning *He voided his ordure*: see **تَصْلِيْعٌ** as a subst., below; and what here follows]. (IAqr, K, TA.) And **صَلَعُ فُلَانٍ**, (inf. n. as above, TA.) *Such a one put his hand evenly expanded (K, TA) on the ground (TA) and voided his ordure or his ordure in a thin state (صَلَحَ): (K, TA):* thus expl. by Lth. (TA.) See also 1, last sentence.

5. **تَصَلَّعَتِ السَّمَاءُ** † *The sky became bared by the disruption of its clouds.* (TA.) — See also what next follows.

7. **انصَلَعَتِ الشَّمْسُ** † *The sun rose, or began to rise: syn. بَزَغَتْ: or culminated: or came forth from the clouds, (O, K, TA,) appearing in the time of intense heat, with nothing intervening and concealing it; (TA;) and so † تَصَلَّعَتْ, (O, K, TA,) and † صَلَّعَتْ [or more probably صَلَّعَتْ]. (TA.)*

[8. **اصطَلَع**, accord. to Reiske, as stated by Freytag, signifies *He, or it, was defiled, or polluted; "conspurcatus fuit:"* but he names no authority.]

صَلَعٌ *Baldness in the fore part of the head: (S, O, Mṣb, K:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA. [See صَلَعٌ, of which it is the inf. n.: and see also جَلَعٌ.]) — Also a dial. var. of صَلَعٌ, q. v. (TA.) — One says also, صَلَّعَكَ لِأَقْبَسِ صَلَّعَكَ meaning [I will assuredly straighten] thy [natural] crookedness; like صَلَّعَكَ. (TA in art. صَلَعٌ, from the T and M.)*

صَلَّعَةٌ } see what next follows.
صَلَّعَةٌ }

صَلَّعَةٌ *A place of baldness such as is termed صَلَعٌ; (S, O, Mṣb, K;) as also صَلَّعَةٌ; (S, O, K;) and صَلَّعَةٌ is said to be a contraction of the first, (O, Mṣb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Mṣb.)*

صَلَّاعٌ, (O, K,) accord. to Ibn-'Abbād, with kear, (O,) like **كُتَّابٌ**, (K,) in the L [written] with damm, (TA,) *The heat of the sun.* (O, K.)

صَلَّيْعٌ: see **أَصْلَعٌ**. — [Hence,] † *A mountain having upon it no plants, or herbage.* (O, K, TA.)

صَلَّيْعَاءٌ: see **أَصْلَعٌ**, in six places.

صَلَّاعٌ: see **صَلَّاعٌ**. — Accord. to Aḡ, (S, O, TA.) † *A place that produces no plants, or herbage; (S, O, K, TA;) whether it be a mountain or land; (TA;) from صَلَعٌ in relation to the head; (S, O, TA;) and صَلَّاعٌ is also syn. with صَلَّاعٌ in the sense expl. above. (TA.) And [the n. un.] صَلَّاعَةٌ signifies *A smooth rock.* (TA.)*

صَلَّاعٌ, (S, O, K,) or **صَلَّعٌ**, (K,) or the latter also, which is app. a contraction of the former, (S, O,) † *Broad, (S, O, K, TA,) hard, (K, TA,) smooth, (TA,) rock: (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also,]) with ḡ. (S, O, K.)*

صَوْنَعٌ: see the next paragraph.

أَصْلَعٌ, applied to a man, (S, O, Mṣb,) *Bald in the fore part of the head; (S, Mgh, O, Mṣb, K;) denoting more than أَجْنَحُ: (Mgh:) or bald in the fore part of the head to the hinder part thereof: (TA:) and likewise, (TA,) or accord. to Aḡ, (O,) bald in the middle of the head: (O, TA:) and applied also to a head, (Mṣb, TA,) meaning bald in the fore part: (Mṣb:) and † صَلَّيْعٌ signifies the same, applied to a head, (Mṣb, TA,) and to a man: (Mṣb:) fem. صَلَّعَاءٌ; (K;) but some disapprove this, and say that the fem. epithet is زَعْرَاءٌ, and قَرَعَاءٌ: (TA:) the pl. is صَلَّعٌ (O, Mṣb, K) and صَلَّعَانٌ: (O, K:) † **أَصْلَعٌ** is the dim. of the masc., [and † صَلَّيْعَاءٌ is that of the fem.,] meaning as expl. above. (TA.) — [Hence,] the fem., applied to a tree such as is termed عَرْفُطَةٌ, [a species of mimosa,] † *That has dropped the heads of its branches: (S, TA:) and that has had its branches eaten by the camels. (TA.) — And, applied to a tract of sand, (رَمْلَةٌ, S, O, K,) and to a land, (أَرْضٌ, K,) † In which are no trees: (S, O, TA:) and (TA) in which is no herbage. (O, K, TA.) It also occurs, alone, as meaning † *A desert (صَحْرَاءٌ) that produces nothing; like the head termed أَصْلَعٌ. (TA.) And † صَلَّيْعَاءٌ, applied to a land, † That produces no plants, or herbage. (TA.) — And the masc., applied to a mountain, † Open to view, smooth, and glistening. (TA.) — And, applied to a spear-head, † Glistening and smooth: (O, TA:) or polished; (K;) and so † **صَوْنَعٌ**. (O, K.) — [Hence also,] † **الأَصْلَعُ** signifies † *The penis.* (O, K, TA.) And **الأَصْلَعُ** is said to signify † *The head of the penis.* (TA.) — And † **الأَصْلَعُ**, (S, O, K, TA,) or **الأَصْلَعُ**, (TA,) † *A certain serpent, slender in the neck, (S, O, K, TA,) or, accord. to Az, wide in the neck, round in the head, (TA,) its head being like a hazelnut: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.) — **أَصْلَعٌ** applied to an affair, or event, (أَمْرٌ,) means † *Hard, distressing, or calamitous; (TA;) and so applied to a day; as also أَجْنَحُ: (A and TA in art. جَلَعُ:) or, applied to a day, † intensely hot. (Ibn-'Abbād, Z, O, TA.) — Also, the fem., [used as a subst.,] † Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (O, K, TA:) and † a calamity, or misfortune, (S, O, K, TA,) [or] such as is hard to be borne; [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] † **صَلَّيْعَاءٌ** (O, K, TA) and **صَلَّعَاءٌ**, and **سَوْدَةٌ صَلَّعَاءٌ** and † **صَلَّيْعَاءٌ**, (TA,) *an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed: (O, K, TA:) or a calamity, or misfortune, hard to be borne: (K, TA:) and hence the saying of 'Aisheh to Mo'awiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, TA, [see Abulfedáe******

Annales, i. 360,]) **مَا شَهِدَتِ الشُّهُودُ وَلَكِنْ رَكِبَتْ** **الشَّيْعَاءُ** [The witnesses did not bear witness (in the CK, erroneously, **مَا شَهِدَتِ الشُّهُودُ**,) but thou committedst that which was an evil, abominable, or unseemly, action, &c.]. (O, K, TA.) — † **صَلَّيْعَاءٌ** is also said to signify † *The act of glorying, or boasting; syn. فُخْرٌ.* (TA.)

أَصْلَعٌ, dim. of **أَصْلَعٌ**: (TA:) see the latter, in three places.

تَصْلِيْعٌ inf. n. of 2 [q. v.]. (K, TA.) — And a subst., like **تَمْتِيْنٌ** and **تَنْبِيْتٌ**, signifying *Ordure, or dung; or such as is thin; syn. سَلَّاحٌ: (TA:) thus expl. by Lth. (O.)*

صَلَع

1. **صَلَّعَتِ الْبَقْرَةَ**, and **الشَّاةُ**, (S, O, K,) aor. ʿ, (O,) inf. n. **صَلَّوْعٌ**, (S, O,) i. q. **سَلَّعَتْ**, (S, O, K,) i. e. *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيْسٌ: (S and K in art. صَلَعُ;) or bred its [tooth called the] نَابٌ: (K in that art. [in which see more]:) or صَلَّعٌ said of any cloven-hoofed animal, aor. and inf. n. as above, signifies he entered the sixth year: or, as some say, the fifth: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mṣb:) **صَلَّوْعٌ** (Mgh, Mṣb) in these animals (Mṣb) or in sheep or goats and animals of the bovine kind (Mgh) is like **بَزْوَلٌ** in camels. (Mgh, Mṣb.)*

صَلَّعٌ: see **صَلَّعَةٌ**. — Also *A red [hill or mountain, such as is termed] هَضْبَةٌ [q. v.]. (O, K.)*

صَلَّعَةٌ *A large ship or boat.* (Lth, O, K.)

صَلَّعَةٌ [a n. un. of which **صَلَّعٌ** is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. **رَبَاعِيَّةٌ** [i. e. *In her seventh year*], and fat: or i. q. **سَدِيْسٌ** [i. e. *in the eighth year*]. (AA, O, K.)

صَالِعٌ part. n. of 1 [q. v.], (S, O, Mṣb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Mṣb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) *I. q. سَالِعٌ*, (IDrd, O, TA,) which latter is said by Sb to be the original, the **ص** being substituted for the **س** because of the **ع**: (TA:) or, applied to a sheep or goat (Ibn-'Abbād, O, K) and to a bovine animal, (K,) it is like **قَارِحٌ** [q. v.] applied to a horse: (Ibn-'Abbād, O, K:) or in the fifth year, (Aḡ, IF, O, K,) as applied to a sheep: (Aḡ, IF, O:) or in the sixth year, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. صَلَعُ:] the pl. is **صَلَّعٌ** (IAqr, S, O, K) and **صَوَالِغٌ**, (IAqr, O, K,) both of which are applied to **كِبَاشٌ**, (K,) [or rather] the former pl. is thus applied by Ru-beh, who by **كِبَاشٌ** in this instance means "heroes," or "brave men." (S, O.)

صَلَف

1. **صَلَّفَ النَّسَابُ**, [aor. ʿ,] inf. n. **صَلَّفٌ**, *The*

clouds had in them no water : (M:) or **صَلَفَتْ** **السَّحَابَةُ** the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., **صَلْفٌ**. — **صَلَفٌ** said of a man's **حَرْثٌ** [or seed-produce], *It did not increase, or multiply, or become plentiful or abundant.* (TA.) — **صَلَفٌ** as a quality of **طَعَامٌ** [or wheat] signifies *Its having little increase* (**نَزَلَ**, S, or **نَزَل**, L, or **نَمَاءٌ** and **بَرْكَةٌ**, K) and *little goodness.* (L, TA: said in the latter to be tropical.) — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] **مَنْ يَبِغِ**, **مَنْ يَبِغِ**, **مَنْ يَبِغِ** **فِي الدِّينِ يَصَلِفُ** (S, M, Meyd, &c.,) a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to A₉, *He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little.* (IAth.) — **صَلَفَتْ**, (S, M, O,) aor. **صَلَفَ**, (S, O,) inf. n. **صَلْفٌ**, said of a woman, means *She was not in favour with, or was not beloved by, (S, M, O, K,*) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him.* (S, O.) — **صَلَفٌ**, (O, K,) in a man and in a woman, (O,) signifies also *The saying that which one's companion dislikes, or hates.* (O, K.) — And, (O, K,) likewise in a man and in a woman, (O,) + *The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظَّرْفُ [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce **أَفَّةٌ**, in art. **أَوْفٍ**; mentioned here in the TA as occurring in a trad.]: one says, of a man, **صَلَفَ**, (M, MA,) inf. n. **صَلْفٌ**, (M,) meaning + *He commended, or praised, himself [&c.]; (MA;) and تصَلَفَ*, (S, MA, O,) meaning the same; (MA;) or this latter means **تَكَلَّفَ الصَّلْفَ**, (K, TA,) i. e. [he affected the overpassing of the due limits in الظَّرْفُ (meaning as expl. above); or he took upon himself as a task] *the arrogating to himself more than was due, through pride: (TA:) [you say, **تَصَلَفَ بِمَا لَيْسَ عِنْدَهُ** + He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:] the epithet from the former verb is تصَلَفٌ*, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and **صَلَفَةٌ** applied to a woman; (M;) and the pl. of*

صَلْفٌ is **صَلَفِيٌّ** (AZ, M, K) and **صَلَفَانٌ** and **صَلْفُونَ**: (AZ, O, K:) it is said to be from **صَلَفٌ** applied to a vessel, accord. to IA₉r as meaning "that takes little water;" but rather, as others say, as meaning "thick and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IA₉r]. (TA.) — See also the next paragraph.

4. **قَلَّ خَيْرُهُ** **أَصْلَفُ** [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IA₉r, O, K:) and (TA) so **تَصَلَفَ**. (M, TA.) — And *His soul, or spirit, (رُوحُهُ) became heavy; (IA₉r, O, K;) and he became oppressed as though by the nightmare.* (TK.) — And *He became one whose wife was not in favour with him, or not beloved by him.* (M.) — **أَصْلَفَهَا** *He hated her, namely, his wife; (M;) as also تصَلَفَهَا*, (so in a copy of the M,) or **صَلَفَهَا**, aor. **صَلَفَ**; (so in the L and TA;) the latter mentioned by IAmb: (L, TA:) or **أَصْلَفَهُ** *he hated him, namely, another man.* (Ibn-'Abbād, O, K.) — And **أَصْلَفَ نِسَاءَهُ** *He divorced his wives: and he made their share of his favours to be small.* (A, TA.) — And one says to a woman, **أَصْلَفَكَ اللهُ رَفْعَكَ**, meaning *May God make thee [or thy فرج or the like] to be hated by thy husband.* (Esh-Sheybānee, S, O, K.) — **أَصْلَفَ القَوْمَ**, (thus in the O, on the authority of Ibn-'Abbād, [like **أَحْزَنَ**, and its contr. **أَسْهَلَ**, &c.,]) or **تَصَلَفَ**, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) *The people, or party, became in the [kind of tract termed] صَلَفًا.* (O, K.)

5. **تَصَلَفَ**: see 4, first sentence. — And see 1, latter part. — Also *He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner.* (O, K.) — And, said of a camel, *He loathed, or turned away with disgust from, the [pasturage termed] حَمِيضٌ, and inclined to the حَمِيض.* (O, K.) — See also 4, last sentence.

الصَّلْفُ *The branches of the heart of the palm-tree that are next below the قَلْبَةُ*: [in the CK, **قَلْبَةُ** is erroneously put for **خَوَافِي**; **قَلْبُ التَّخْلِةِ**; and the same mistake was originally made in my MS. copy of the K:] n. un. with **ة**. (IA₉r, O, K, TA. [See **خَافِيَةٌ**, last sentence.]

صَلْفٌ, applied to clouds (**سَحَابٌ**, S, M, O, K), *Containing no water: (M:) or having little water and much thunder.* (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., **رَبِّ صَلْفٍ تَحْتِ الرَّاعِدَةِ**, (S, and so in some copies of the K,) or **رَبِّ صَلْفٍ**, (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. *Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:]* (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M,

O, K.) — And *A vessel that takes little water: (IA₉r, S, M, O, K:) a small vessel: one that leaks; that will not hold water.* (IA₉r, TA. [This, also, is said in the TA to be tropical.]) And *A heavy (K, TA) and thick (TA) vessel.* (K, TA.) — Also *High ground (قَفٌّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with **ة**, applied to land (أَرْضٌ).* (M, TA.) — *Wheat (طَعَامٌ) having little increase (الرَّبِيحُ and قَلِيلُ النَّزْلِ): (M:) or tasteless: (M, O, K:) and تصَلِفٌ signifies the same, in the former sense or in the latter. (M.) — And [A man] heavy in soul, or spirit; syn. ثَقِيلُ الرُّوحِ.* (TA. [See 4, second sentence, which shows that **مُصَلِفٌ** has this meaning: but the epithet thus expl. in the TA is there said to be like **كَتَفٌ**.]) — And **صَلَفَةٌ** signifies *A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَفَاتٌ*, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and **صَلَفَاتٌ**. (O, K.) — See also 1, near the end.

أَصْلَفٌ and **صَلَفًا**, and each with **ة**: see **أَصْلَفٌ**, in five places.

صَلِيفٌ *The side (عُرْضٌ [in one of my copies of the S, عُرْضٌ, and in the other copy عُرْقٌ,]) of the neck; the two being called صَلِيفَانِ*; (S, O, K;) [i. e.] *الصَّلِيفَانِ signifies the two sides of the neck (جَانِبَا العُنُقِ): or this signifies what are between the لَيْتِ [or part beneath the earring] and the قَصْرَةُ [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck.* (AZ, O, K, TA.) In this last explanation, in the copies of the K, **رَأْسًا** is put for **رَأْسًا**. (TA. [And in some copies of the K, **شَقِيحًا** is there erroneously put for **شَقِيحًا**, which, as is said in the TA, refers to the neck.]) **أَخَذَ بِصَلِيفَتِهِ** and **بِصَلِيفَتِهِ** mean, accord. to A₉, *He took hold of the back of his neck: (O, TA:) and one says also, أَخَذَهُ بِصَلِيفَتِهِ*, meaning *He took him, or it, altogether.* (TA. [But I think it not improbable that **بِصَلِيفَتِهِ** in these two instances may be a mistranscription for **بِصَلِيفَتِهِ**.]) — **الصَّلِيفَانِ** signifies also *Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غَبِيطٌ, by means of which the مَحَامِلُ [pl. of مَحْمِلٌ, q. v.,] are bound.* (S, O, K.) And (TA) **الصَّلِيفَانِ** signifies *The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكْفَانِ.* (M, TA.) — See also **صَلْفٌ**, latter half.

صَلِيفَةٌ: see **صَلِيفٌ**, in three places.

صَلْفَانٌ and **صَلْفَانٌ** *A loquacious man.* (M, TA.)

أَصْلَفٌ *Hard*, applied to a place; and so [the fem.] **أَصْلَفًا** applied to land (أَرْضٌ): (S, O:) or both signify *hard ground (M, K) containing*

stones; (M;) or *hard and rugged ground*; (Aṣ, O;) and the pl. is *صَلَاب*, (M, O, K,*) [in the last, erroneously, *صَلَابِي*, and in the O, correctly, *الصَلَابِي*, being made determinate,] thus pluralized in the same manner as *صَحْرَاءَ* because the quality of a subst. is predominant therein, (M,) and [for the same reason] *أَصَالَف* also; (O, K;) [the former pl. of *صَلَفَاءَ*, and the latter of *اصلف*:] or *صَلَفَاءَ* (Ibn-'Abbād, O, K) and *صَلَفَاءَ*, [each, app., with tenween, the latter because of the measure *فَعْلَاءَ*, and each because receiving the affix *ة*, for it is added,] and likewise *صَلَفَاءَةَ* (K) and *صَلَفَاءَةَ*, (Ibn-'Abbād, O, K,) *rugged, hard ground*: (K:) or *a smooth rock, or a hard, smooth, bare rock, even with the ground.* (Ibn-'Abbād, O, K.)

مُصْلَف A man whose wife is not in favour with him or not beloved by him. (IAṣr, M, O, K.)

صلق

1. *صَلَقَ*, (Ṣ, M, O, Mṣb, K,) aor. *صَلَقَ*, (Mṣb,) inf. n. *صَلَقٌ*, (Aṣ, Ṣ, M, TA,) *He called out, cried out, or shouted, vehemently; or made a vehement sound*; (Aṣ, Ṣ, M, O, Mṣb, K;) as also *اصلق*: (Ṣ, M, O, K:) *he raised his voice on the occasion of a calamity, and of a death*: (TA:) and *he wailed*; (M, TA;) and so *صَلَقَ* the latter verb: (M:) A'Obeid mentions it as with *س* [in the place of *ص*]. (TA.) — Also, (Ṣ, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (Ṣ, O, TA;) and so *اصلق*; (Ṣ, M, O,*) *It made a sound by its being grated against another.* (Ṣ, M, O, TA.) — And *صَلَقَتِ الخَيْلُ*, (M, O, TA,) aor. *صَلَقَ*, or, accord. to Lth, *صَلَقَتْ*, inf. n. as above, (O,) *The horsemen dashed amid others (فِيهِمْ) in making a sudden attack or incursion.* (M, O, TA.) — *صَلَقَ نَابَهُ*, inf. n. *صَلَقٌ*, *He (a camel) grated his tush against another so as to make them produce a sound*: and *اصلق*, said of a stallion [camel], *he made his tushes to produce a grating sound*: (M, TA:) and *بَنَاهُ بِصَلَقِ*, likewise said of a stallion [camel], *he made a grating sound with his tush.* (Ṣ, Mṣb, TA.) — *صَلَقَهُ بِالْعَصَا*, (AZ, Ṣ, M, O, K,) aor. *صَلَقَ*, inf. n. *صَلَقٌ*, (M,) *He struck him with the staff, or stick,* (AZ, Ṣ, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And *صَلَقَ* is also said to signify *The striking with stone-cutter's picks, or pickaxes.* (O.) See also *صَلَاقَةٌ*. — *صَلَقَتْهُ الشَّمْسُ* *The sun smote him with its heat.* (O, K.) — *صَلَقَ بَنِي فَلَانٍ* (aor. *صَلَقَ*, TA) *He attacked the sons of such a one with an abominable onslaught.* (IDrd, O, K.) — *صَلَقَهُ بِلِسَانِهِ*, aor. *صَلَقَ*, inf. n. *صَلَقٌ*, † *He reviled him*; syn. *صَلَمَهُ*. (M.) Fr says that *صَلَقُوكُمُ* is allowable in the sense of *صَلَقُوكُمُ* in the Kṛ xxxiii. 19: (Ṣ* and TA in this art. :) but it is not allowable in the reading [of the Kṛ]. (TA in art. *صَلَقَ*, q. v.) — *صَلَقَ جَارِيَتَهُ* *He spread his girl, or young woman,* (K, TA,) upon her back, (TA,) and compressed her. (K, TA.) — *صَلَقْتُ الشَّاةَ* *I roasted the sheep, or goat, upon its sides.* (TA.) — *صَلَقَ بِسَهْمِهِ* *He*

was rendered unfortunate by his arrow [in the game called *المَيْسِر*]. (Ibn-'Abbād, O.)

4: see 1, former half, in four places.

5. *تَصَلَّقَتِ المَرْأَةُ* *The woman, being taken with the pains of parturition, screamed, or cried out vehemently*: (Ṣ, O, K:) or *threw herself upon her sides, one time thus and another time thus.* (Lth, O.) And *تَصَلَّقَتِ النَّاقَةُ*, (Lth, O,) or *الدَّابَّةُ*, (K,) *The she-camel, (Lth, O,) or the beast, (K,) rolled over, back for belly, by reason of distress*: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And *تَصَلَّقَ عَلَى فِرَاشِهِ*, occurring in a trad., means *He writhed about upon his sides on his bed,* (O, TA,) and rolled over. (TA.) And *تَصَلَّقَ الحُوتُ فِي المَاءِ* *The fish went and came in the water.* (O.)

8: see 1, in the middle of the paragraph.

صَلَقٌ, (Aṣ, Ṣ, M,) an inf. n., (TA, [see 1, first sentence,]) and *صَلَقٌ* and *صَلَقَةٌ*, (M, TA,) *A vehement crying or shouting* (Aṣ, Ṣ, M, TA) or *sounding*: (Aṣ, Ṣ:) and *a wailing.* (M, TA.) — And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly *صَلَقٌ*, q. v.,] *A round plain*: (JK:) or *a depressed, soft, round plain*: (M:) pl. *أَصَالِقُ* (JK, M) and *صَلَقَانٌ*. (M.)

صَلَقٌ: see *صَلَقٌ*, first sentence. — Also *An even plain*; (Ṣ, O, K;) like *سَلَقٌ* [q. v.]: (Ṣ, O:) pl. *أَصَالِقُ*, and pl. *أَصَالِقُ*, (O, K, TA,) in one copy of the K *أَصَالِقُ*. (TA.) See also *صَلَقٌ*, latter sentence.

صَلَقَةٌ: see *صَلَقٌ*. — Also *An onslaught, or a shock in battle.* (M, TA.) — *صَلَقَاتُ الإِبِلِ* *The tushes of camels, that make a sound by their being grated, one against another.* (Ṣ, O, TA.)

صَلِيقٌ Smooth. (O, K.)

صَلَاقَةٌ *Water that has long preserved a still, or motionless, state,* (أَطَالَ صِيَامًا, JK, Ibn-'Abbād, O, K,*) in which last *صِيَامًا* is omitted,) *in the place,* (JK, Ibn-'Abbād, O,) or *in a place,* (K,) i. e. *in one place,* (TA,) and *which the beasts have beaten [with their feet],* (صَلَقَهَا الدَّوَابُّ, [which, accord. to MF, should be *صَلَقَهُ الدَّوَابُّ*, referring to the word *مَاءَ*, but accord. to the TA it may refer to *صَلَاقَةٌ*,]) wherefore it is [said to be] *مَصْلُوقَةٌ*. (JK, Ibn-'Abbād, O, K, TA.) In such water the ablution termed *الْوُضُوءُ* should not be performed. (TK.)

صَلِيقَةٌ *Flesh-meat* (Jm, O, K) *thoroughly cooked,* (Jm, TA,) or *spread to dry,* (مَشْرُوبٌ, O,) or *roasted,* (مَشْوِيٌّ, K,) and *thoroughly cooked*: (O, K:) or *a piece of roasted flesh-meat*: (M:) pl. *صَلَاقَاتُ*: (Jm, M, O, K:) accord. to AA, *صَلَاقَاتُ*, with *س*, signifies “roasted lambs,” from *سَلَقْتُ الشَّاةَ* “I roasted the sheep or goat.” (TA. See also *سَلِيقَةٌ*.) — And *A thin cake of bread*: (M, TA:) accord. to some, (O,) [the pl.] *صَلَاقَاتُ* signifies *thin bread*: (JK, Ṣ, O:) but some say

that it is *صَرَاتِقُ*, with *ر*, that has this meaning. (TA.)

صَلَنَقِي [said in the copies of the K to be like *عَلَنَدِي*, but correctly *عَلَنَدِي*,] and *صَلَنَقَاءُ* *Loquacious*: (O, K:) the *ن* is augmentative. (O.)

صَلِيقَاءُ *A species of bird.* (M, TA.)

صَلَّاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like *سَلَّاقٌ*, (JK,) [i. e.] *Eloquent*; as also *مِصَلَّقٌ* [like *مِصَلَّقٌ*], (IDrd, O, K) and *مِصَلَّقٌ* [like *مِصَلَّقٌ*]. (O, K.) — And *ضَرَبَ صَلَّاقٌ* and *مِصَلَّقٌ* *A vehement striking or beating.* (M, TA.)

مِصَلَّقٌ: see the next preceding paragraph.

مِصَلَّقٌ: see *صَلَّاقٌ*, in two places.

مِصَالِيقٌ [a pl. of which the sing., if it have one, is not specified,] *Large, or bulky, stones.* (Ibn-'Abbād, O, K.) — And *Light, or active, camels.* (Ibn-'Abbād, O, K.)

مِصَلُوقٌ: see its fem., with *ة*, voce *صَلَاقَةٌ*.

صلم

1. *صَلَمَ*, aor. *صَلَمَ*, [in one of my copies of the Ṣ *صَلَمَ*,] inf. n. *صَلَمٌ*, (Ṣ, M, Mṣb, K,) *He cut off,* (K,) or *he cut off so as to extirpate,* (Ṣ, M, Mṣb,) a thing, (M, K,*) or an ear, (Ṣ, M, Mṣb, K,) and a nose; (M, K;) as also *صَلَمَ*, (M, K,*) inf. n. *صَلَمٌ*; (K;) [but] the latter verb is with tesheed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and *أَصْطَلَمَ* [likewise] signifies *he cut off so as to extirpate* (Ṣ, Mṣb, K) a nose. (Mṣb.) — And *صَلَمَ*, aor. *صَلَمَ*, inf. n. *صَلَمٌ*, *He had his ear extirpated [by amputation].* (Mṣb.)

2: see the preceding paragraph.

8: see 1. — [Hence,] *أَصْطَلَمَ القَوْمُ* *The people, or party, were destroyed [or cut off]* (M, TA) utterly. (TA.)

صَلَمَةٌ i. q. *مَغْفَرٌ*. (K. [See the latter word, which is variously explained.])

صَلَمَةٌ [written by Golius and Freytag *صَلَمٌ*] *Strong men*: (K, TA:) as though pl. of *صَلَمٌ*. (TA.) — See also *صَلَمٌ*.

صَلَامَةٌ (Ṣ, K) and *صَلَامَةٌ* and *صَلَامَةٌ*, (K,) the last on the authority of IAṣr, (TA,) [all three written in a copy of the M with tesheed to the *ل*,] *A party, or distinct body, of men*: (Ṣ, M, K:) pl. *صَلَامَاتُ*, signifying *companies, and parties, or distinct bodies*: (Ṣ:) or, as some say, *صَلَامَةٌ*, with *دَamm*, means *a party, or company, equals in age and courage and liberality or bounty.* (TA.)

صَلَامٌ and *صَلَامٌ* *The kernel of the stone of the نَبَق [or fruit of the lote-tree];* (M, K;) which is also called *أَبُوبُ*; and is eaten: mentioned by Az. (TA.)

صَلِمٌ A difficult, severe, or distressing, event; (M, K;) such as extirpates: you say **أَمْرٌ صَلِمٌ**: and such is termed **صَلِيمَةٌ**. (M.) And you say also **وَقَعَتْ صَلِيمَةٌ** i. e. [An onslaught] that extirpates. (K.) — And **A calamity**; (S, M, K;) because it [often] extirpates; and so **صَلِمَةٌ**. (TA.) — And **An abominable severing from friendly, or loving, communion or intercourse**. (TA.) — And **A sword**. (S, K.) = Also i. q. **وَجَبَةٌ**: like **صَيْرٌ** [q. v.]: (M, K:) both mentioned by Yaşkoob. (M.)

صَلِيمَةٌ: see the next preceding paragraph.

أَصْلَمٌ A man (S) having his ears (S, Mgh) or ear (Msb) extirpated [by amputation]: (S, Mgh, Msb:) or a slave whose ear has been cut off; as also **مُصَلَّمٌ**: (M:) or a man who is by nature as though his ears had been cut off; and so **مُصَلَّمٌ**: (K:) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) **أُذُنٌ صَلِمَاءٌ** means **An ear that cleaves to its lobe, or lobule**. (M.) And **الأصلم** is an appellation applied to **The flea**. (K.)

مُصَلَّمٌ: see the next preceding paragraph, in two places.

صلب

Q. 4. **أَمْتَدَّتْ عَلَى جَهْتِهَا** i. q. **أَصْلَبَتْ الْأَشْيَاءُ** [The things extended in their proper direction]. (K. [In the O, **أَشْتَدَّتْ** is put in the place of **أَمْتَدَّتْ**. Compare **أَسْلَبَتْ**].)

صَلَبٌ A tall man; (As, IJ, O, K;) and so **سَلَبٌ** [q. v.]; (IJ, TA;) as also **مُصَلَّبٌ** or **مُصَلَّبٌ**. (K accord. to different copies.) — And **A strong camel**; (K;) and so **صَلَبِيٌّ**, (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadrilateral-radical class; (S;) fem. **صَلَبَةٌ** (TA) and **صَلَبَاتٌ**: (S, K:) pl. **صَلَابٌ**. (AA, O, TA.) — And **A large, or great, house or tent**. (Lth, O, K.) — And **A hard stone**; as also **صَلَابٌ**. (AA, TA.)

صَلَبِيٌّ, and its fem. :
صَلَابٌ:
مُصَلَّبٌ or **مُصَلَّبٌ**: } see the next preceding paragraph.

صلو

1. **صَلَوْتُه**, (K,) or **صَلَوْتُ الظَّيْرَ**, (M,) **I struck, or beat, that part, [of him, or] of the back, which is called صَلَا**: (M:) or **I hit that part** (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is

of the dial. of Hudheyl: and one says also **صَلَيْتُهُ**; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ي]. (M.) = **صَلَيْتُ** and **صَلْتُ**, said of a mare, or she-camel: see 4.

2. **صَلَى**, (S, M, K,) quasi-inf. n. **صَلَاةٌ** or **صَلْوَةٌ**, for which one should not say **تَصَلِيَةٌ**, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) **He prayed, supplicated, or petitioned**: (S, M, K:) and [particularly] **he performed the divinely-appointed act [of prayer commonly] termed صَلَاةٌ or صَلْوَةٌ**. (S.) Hence, in the K̄ur [ix. 104], (TA,) **وَصَلِّ عَلَيْهِمْ** **وَصَلِّ عَلَى** **صَلَّى** **صَلَّى** means **He prayed for such a one, and praised him**. (TA.) And hence the verse of El-Aashà cited in art. **رَسَمَ**, conj. 8. (S, Mgh, TA.) It is said in a trad., **مَنْ دَعَى إِلَى وَبِمَةٍ فَلْيَجِبْ** [i. e. **Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter**]. (M.) And the saying, in a verse of El-Aashà, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتُ**, means **Keep thou to the like of thy prayer**; i. e. he enjoined her to repeat the prayer for him: or, as some relate it, **عَلَيْكَ مِثْلُ الَّذِي صَلَّيْتُ**, meaning **upon thee be the like of that for which thou hast prayed**: (M:) these words he addressed to his daughter, on the occasion of her saying, “O my Lord, ward off from my father diseases and pain.” (Mgh.) The saying **عَبِيدُ فَلَانٍ يُصَلُّونَ** [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — **صَلَّى عَلَيْهِ**, said of an angel, means **He prayed for, or begged, forgiveness, or pardon, for him**: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, **إِذَا مَتَا صَلَّى لَنَا عُثْمَانُ بْنُ مَطْعُونٍ** [When we die, Othmān Ibn-Madh'oon will pray for forgiveness for us]; he having then died. (TA.) — [And, said of a man, **He blessed him, meaning he invoked God's blessing upon him**; namely, the Prophet; or he said, **اللَّهُمَّ صَلِّ عَلَيْهِ** (expl. by what here follows) accord. to the rendering of **صَلَّوْا عَلَيْهِ**, i. e. **على النبي**, by Bḍ and others in the K̄ur xxxiii. 56.] One says, **صَلَّيْتُ عَلَى النَّبِيِّ** [I blessed the Prophet; &c.]. (S.) — And, said of God, **He blessed him, meaning He conferred blessing upon him**: and **He had mercy on him**: and **He magnified him, or conferred honour upon him**: hence the saying, **اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**, meaning **O God, bless the family of Aboo-Omfā**: or **have mercy on &c.**: but in the saying [in the K̄ur xxxiii. 56], **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ**, the verb does not import two meanings; for it has there only one meaning, which is “magnification” [i. e. these words mean **Verily God and his angels magnify the Prophet**; or rather I would render them, **bless the Prophet**, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is “eulogy,” or “commendation,” bestowed by God upon his apostle, while it imports God's

“conferring of blessing” and the angels’ “invoking thereof”]: (Msb, TA:) [it is said that **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** means **O God, magnify Mohāmmad in the present world by exalting his renown and manifesting his invitation [to El-Islām] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward**: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khaṭṭābee says that it may not, though he himself used it for others. (TA.) **صَلَّى اللَّهُ عَلَيْهِ** is a phrase commonly used by the Muslims after the mention of their prophet: see art. **سَلِمَ**. See also **صَلَاةٌ** below.] = **صَلَّى** said of a horse, (S, K,) inf. n. **تَصَلِيَةٌ**, (TA,) **He followed next after the foremost [in a race, at the goal]**. (S, K.) Hence the saying [in a trad. of 'Alee], **سَبَقَ رَسُولَ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَتَلَّتْ عَمْرُ** [expl. in art. **سَبَقَ**]. (Mgh.) — And **صَلَّى الْحِمَارُ أَتَنَّهُ**, (Sgh, K,) inf. n. **تَصَلِيَةٌ**, (Sgh, TA,) **The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]**. (Sgh, K, TA.)

4. **أَصَلَّتْ**, (T, S, K, TA,) and **صَلَيْتُ**, (Fr, K, TA,) and **صَلْتُ**, (Zj, TA,) said of a mare, **The parts on the right and left of her tail, (صَلَوَاهَا, S,) or the part on either side of her tail, (صَلَاهَا, K, [see صَلَا, below,]) became relaxed, she being near to bringing forth**: (S, K:) or, said of a she-camel, **her young one fell into the part of her called صَلَا, and she was near to bringing forth**. (T, TA.)

صَلَا The middle of the back of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the **part that slopes down from the hips, or haunches**: or the **space intervening between the جَاعِرَةٌ** [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K:) or the **part on the right and left of the tail**; (S, M, K;) the two together being called [the] **صَلَوَانِ**, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the **two parts bordering upon the tail-bone**: (TA:) or the **place in which is set the tail of the horse**; dual as above: (Msb:) or the **bone upon which are the two buttocks**: (Mgh: [there thus expl. in relation to a man:] or the **bone in which is the place of setting of the tail-bone**; thus expl. by IDrd: or the **صَلَوَانِ** are the **two bones projecting from the two sides of the rump**: or, accord. to some of the lexicologists, **two veins (عِرْقَانِ) in the place of the رِدْفِ** [i. e. in the rump]: (Ham p. 46:) the pl. is **صَلَوَاتٌ**, (M, K,) an instance of a pl. formed by the addition of **ا** and **ت** from a masc. sing., (M,) and **أَصْلَاةٌ**, (M, K.) — [Hence,] one says, **جِئْتُ فِي أَصْلَائِهِمْ**, meaning **I came at their rears**. (TA.)

صَلَاةٌ, or **صَلْوَةٌ**, [accord. to El-Hāreere, to be written with **ا** when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

even in the best MSS., nor have I in the similar case of *حَيوة*, (to which it is also applied,) in the best copies of the *Kur-an*, is said to be [originally *صَلْوَة*,] of the measure *فَعْلَة*, (Mgh, MF, TA,) or, accord. to some, [*صَلْوَة*,] of the measure *فَعْلَة*: (MF, TA:) it is a quasi-inf. n. of *صَلَّى* [q. v.]: (S, K:) and [used as a simple subst.] it signifies *Prayer, supplication, or petition*: (S, M, Mṣb, K:) this is said to be its primary signification: and *صَلَّى* is said to have the same meaning. (Mṣb, TA.) — Then applied to signify *A certain well-known mode, or manner, [of religious service,] because comprising prayer; (Mṣb;) [the divinely-appointed act of prayer;] one of the divinely-appointed acts; (S;) a certain religious service in which are ركوع [or lowering of the head so that the palms of the hands reach the knees] and سجود [or prostration of oneself in a particular manner expl. voce سَجَدَ]: (M, *K:) and صَلَّى is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before El-Islám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Mṣb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet *لَا صَلْوَةَ إِلَّا فِي الْمَسْجِدِ* means *There is no divinely-appointed act of prayer that is excellent or complete [to the neighbour of the mosque unless in the mosque]. (M.)* And his saying, to Usámeh, *الصلوة أمامك* means *The time of the divinely-appointed prayer, or the place thereof, [is before thee,] alluding to that of sunset. (Mgh.)* And he used the term *الصلوة* as meaning *سورة الصلوة*, i. e. *The فاتحة* [or *Opening Chapter of the Kur-an*, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the *Kur* xxii. 41, (I'Ab, S, M, Ksh, Bḍ,) [the pl.] *صَلَوَاتُ* means *Places of worship of the Jews*: (I'Ab, S, M, Ksh, Bḍ, K:) said to be (Ksh, Bḍ) originally *صَلَوَاتَا*, a Hebrew word, (Ksh, Bḍ, K,) arabicized: (Ksh, Bḍ:) this is the common reading of the word, and the most valid: other readings are *صَلَوَات* and *صَلَوَات* and *صَلَوَات*; and beside these, some others which are perverted forms. (TA.) — Also *Prayer for forgiveness or pardon. (M, Mgh, K.)* — [And *A blessing, as meaning an invocation of God's blessing upon any one. See 2.]* — And i. q. *بَرَكَتُهُ* [as meaning *A blessing, such as is bestowed by God*]: (Mṣb:) and *mercy* (S, M, Mgh, Mṣb, K) of God (S, M) on his apostle: (M:) and *magnification*; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Mṣb:) and *God's eulogy, or commendation, bestowed upon his apostle. (M, K.)**

Bk. I.

إِتْيَانُ الْمَرْءِ فِي الصَّلَاةِ [from *صَلَّى*] also means *إِتْيَانُ الْمَرْءِ فِي دِينِهِ*. (TA in art. *صوم*.)

مُصَلِّية part. n. of *أَصَلَّتْ* [q. v.] said of a she-camel [or of a mare]. (T, TA.)

مُصَلِّي *A place of the صلاة* [as meaning the performance of the divinely-appointed act of prayer]; (Mgh, Mṣb, K;) or of any prayer or supplication: (Mgh:) [and particularly] a place of the performance of the divinely-appointed prayer on the occasion of the [festival termed] *عيد*: (MA:) [and also such a place at a burial-ground: the place for this purpose is particularly termed *مُصَلَّى الأَمْوَاتِ*: see De Sacy's *Chrest. Arabe*, sec. ed., i. 192.] — And *A carpet upon which one performs the divinely-appointed act of prayer. (MA.)* — See also *صَلَاة*, former half, in two places.

مُصَلِّ Any one praying [in any manner: and particularly performing the divinely-appointed act of prayer]. (TA.) — And *المُصَلِّي* signifies, as applied to a horse, *The one that follows next after the foremost [at the goal]* (S, M, Mgh, Mṣb) in a race: (Mgh, Mṣb:) because his head is next to the part called *صَلَا*, (Lḥ, S, M, Mṣb,) or next to the *صَلَوَاتِ*, (Mgh,) of the foremost. (Lḥ, S, M, Mgh, Mṣb.)

صلى

1. *صَلَاة*, (S, M, Mṣb, K,) aor. *يُصَلِّيه*, (S, Mṣb, K,) inf. n. *صَلَّى*, (S, M, K,) *He roasted, broiled, or fried, it, namely, flesh-meat, (S, M, Mṣb, K,) &c.;* (S;) and *صَلَاة* and *عَلَى النَّارِ* signify the same; and also *he burned it. (TA.)* And (so in the M, but in the K "or") *صَلَاة* (M, K) *He threw it into the fire to be burned;* as also *صَلَاة*; and *صَلَاة*, (M, K,) inf. n. *تَصَلَّى*; (TA;) namely, flesh-meat. (M, K. [But see the next sentence.]) And *فِي النَّارِ* and *فِي النَّارِ* and *عَلَى النَّارِ*, (M, K,) inf. n. *صَلَّى* and *صَلَّى* and *صَلَاة*; (M;) and *صَلَاة* and *صَلَاة*; *He made him to enter into the fire, and to remain, stay, dwell, or abide, therein:* (M, K:) and *صَلَّى* [Such as one was made to enter into the fire, &c.]: (M:) [or] you say, *صَلَّيْتُ الرَّجُلَ*, meaning *I made the man to enter fire and to be burned:* and *أَصَلَّيْتُهُ*, with *ل*, when you mean *I threw him, or cast him, into the fire, as though intending burning [him];* as also *صَلَّيْتُهُ*, inf. n. *تَصَلَّى*. (S.) — And *صَلَّيْتُ فَلَانًا*, (T, TA,) or *بِفَلَانٍ*, (S, TA,) † *I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destruction:* (T, S, TA:) or *صَلَّيْتُ لَهُ* and *صَلَّيْتُ لَهُ* both signify *I calumniated, or slandered, him, and caused him to fall into destruction, (M, TA,) in consequence thereof:* (M:) or, accord. to the K, *صَلَّى*, *فَلَانًا*, of which the inf. n. is *صَلَّى*, signifies *he soothed, coaxed, wheedled, or cajoled, such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him:* which meanings are not in any of the three lexicons above mentioned: accord. to

the A, *صَلَّيْتُ بِفَلَانٍ* [probably a mistranscription for *لِفَلَانٍ*] means † *I framed a stratagem, or plot, to cause such a one to fall;* there said to be tropical. (TA.) — *صَلَّى يَدَهُ بِالنَّارِ* [said in the TA to be a mistake]: see 2. — *صَلَّى النَّارَ*, (S, M, Mṣb, K,) and *بِالنَّارِ*, (M, Mṣb, K,) aor. *يُصَلَّى*, (S, Mṣb, *K,) inf. n. *صَلَّى*, (Mṣb,) or *صَلَّى*, (S, K, [صَلَّى in the CK being a mistranscription for *صَلَّى*,]) or both, (M,) and *صَلَّى* and *صَلَّى*, (M, K,) and accord. to the K, *صَلَّى*, but this is a mistake for *صَلَّى*, (TA,) *He was, or became, burned [by the fire]:* (S;) or *he endured, or suffered, the heat of the fire;* as also *تَصَلَّى* (M, K:) or *he felt the heat of the fire:* (Mṣb:) and one says *تَصَلَّى حَرَّ النَّارِ* and *اصطَلَا* [in this last sense or in the sense next preceding]: (Ham p. 792:) and *صَلَّى النَّارَ* *he entered into the fire:* (TA in art. *بله*: see an ex. voce *بَلَّه*;) or, accord. to Er-Rághib, *صَلَّى النَّارَ* means *he was tried (بَلِيَ) by fire, or by the fire;* and so *بَكَذَا* + [by such a thing, as though by fire]. (TA.) [In the *Kur*, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.) it is always trans. by itself, without *ب*.] And *صَلَّى بِالْأَمْرِ*, (S, M, *) and *بِالْحَرْبِ*; (S;) and *صَلَّى* and *بِالْحَرْبِ*; (M;) *He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight:* (S, M:) Abou-Zubeyd says,

- فَقَدْ تَصَلَّيْتُ حَرَّ حَرْبِهِمْ •
- كَمَا تَصَلَّى الْمَقْرُورُ مِنْ قَرَسٍ •

[And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost]. (M.) — [It is said that] *صَلَّى الرَّجُلُ* signifies also *نَزِمَ* [i. e. *The man kept to, or clave to, a thing*]; and so *اصطَلَى*: whence Zj holds *صَلَاة* [expl. in art. *صلو*] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] *صَلَّى فِي النَّارِ* *من يَلْزَمُ* [app. *يُلْزَمُ*, meaning *He who is made to keep, or cleave, to the fire;* nearly agreeing with *صَلَاة* as expl. above from the M and K]. (TA.) — And *صَلَّيْتُ الظَّهْرَ* means *I struck, or beat, that part of the back which is called صَلَاة*: or *I hit that part:* but this is extr.; for by rule it should be *صَلَوْتُهُ*, like as Hudheyl say. (M. [See 1 in art. *صلو*.])

2: see 1, second sentence; and third sentence in three places; and last sentence but one. — One says also, *صَلَّى يَدَهُ بِالنَّارِ*, (M, TA,) accord. to the K, *صَلَّى*, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He warmed his hand with the fire. (M, K, TA.)* [And it is said in the TA that *صَلَّى بِالنَّارِ* means *أَوْفَاهُ*: but I think that the right reading is *صَلَّى ظَهْرَهُ بِالنَّارِ*, i. e. *He warmed his*

back with the woollen garment called *نَمْرَة*.] — And *صَلَّيْتُ الْعَصَا بِالنَّارِ* I made the staff supple, and straightened it, by means of fire: (S:) or *صَلَّى عَلَى النَّارِ*, (M, K,) inf. n. *تَصْلِيَةٌ*; (K;) and *تَصَلَّاهَا*; he parched and darkened the staff upon the fire; syn. *تَوَحَّاهَا*: (M, K:) or *صَلَّى الْعَصَا* he straightened the staff by turning it round over the fire: (T in art. *دوم*: see an ex. in a verse cited in that art., conj. 10:) and *صَلَّيْتُ الْقَنَاةَ* I straightened the spear-shaft by means of fire: (A, TA:) and *صَلَّيْتُ الْعُودَ بِالنَّارِ* I rendered supple the stick, or branch, by means of fire. (Msb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. *بِالنَّارِ اصْطَلَى* He warmed himself (M, K) [*by means of the fire*]: (M:) one says, *اصْطَلَيْتُ بِالنَّارِ* and *تَصَلَّيْتُ بِهَا* [app. meaning *I warmed myself by means of the fire*]: (S:) or *اصْطَلَى النَّارَ* and *بِالنَّارِ* mean *he became warm by means of the fire*: and *تَصَلَّى بِالنَّارِ*, he became burnt by the fire. (MA.) Hence, in the *Kur* [xxvii. 7 and xxviii. 29], *لَعَلَّكُمْ تَصْطَلُونَ* [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore *الِإِصْطِلَاءُ* was needed. (M, TA.) — It is also said of the chameleon, as meaning *He repaired to the sun*. (M and L in art. *شَقْدَان*: see an ex. in a verse cited voce *شَقْدَان*.) — And one says of a courageous man, with whom one cannot cope, *لَا يُصْطَلَى بِنَارِهِ* [lit. *One cannot warm himself by means of his fire*; meaning *† one cannot approach him when he is inflamed with rage, especially in fight, or battle*]. (S.) The phrase may be also used satirically, as meaning *† One will not seek his hospitality*. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

صَلَّى: see *صَلَاة*.

صَلَاة: see *صَلَاة*.

صَلَاة Roasted, broiled, or fried, flesh-meat. (S, M, K.) — And, as also *صَلَّى*, (S, M, K,) the former with *kesr* and the latter with *fet-h*, (S,) *Fuel*; (S, *M, K;) syn. *وَقُودٌ*; (M, K, TA; [in the *CK*, erroneously, *وَقُود*];) i. e. *مَا تَوْقَدُ بِهِ النَّارَ*; (TA;) you say *صَلَاةَ النَّارِ* and *صَلَّى النَّارَ*: (S:) or both signify *fire*: (M, Mgh, K:) or *صَلَاةٌ* signifies the *heat of fire*. (Msb.) One says, *هُوَ أَحْسَنُ مِنَ الصَّلَاةِ فِي الشِّتَاءِ* [It, or he, is better than fire in winter]. (TA.)

صَلَّى: see *مَصْلَى*.

صَلَاة: see what next follows.

صَلَاةٌ and *صَلَاةٌ*, (S, M, Mgh, K,) the latter with *◌* because *صَلَاةٌ* is used as the pl., [or rather coll. gen. n.,] but not by those who say *صَلَاةٌ*, (Sb, M,) [for] the pl. [of this] is *صَلَى* and *صَلَى*

(K) and *صَلَايَاتٌ*, (MA,) i. q. *فَهْرٌ* [i. e. *A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like*]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:) or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called *مِدْوَكٌ*. (MA.) Imra-el-*Kays* [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase *صَلَاةٌ حَنْظَلٌ*, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, *صَرَاةٌ* and *صَرَاةٌ*].) — Also, (K,) as being likened thereto, (TA,) *† The forehead*. (K.) — And the former word, *A rough, rugged, سَرِيحَةٌ* [or long strip] of [high ground such as is termed] *قَفٌّ*. (Ish, Az, TA.)

صَلَّيَانٌ: see art. *صل*.

[*صَالٍ* is expl. by Freytag as meaning *Heated or warmed* ("calectus"), and *burnt*: and the pl. is said by him to be *صَلَى*: but he names no authority: if this be correct, it must be a possessive epithet from *صَلَى*.]

صَالِيَةٌ A support for the cooking-pot, such as is termed *أُتْفِيَّةٌ*. (MA.)

مَصْلَى Roasted, broiled, or fried; as also *صَلَّى*. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., *أُتِيَ بِشَاةٍ مَصْلِيَةٍ* i. e. *A roasted sheep, or goat, was brought*. (S, TA.) — And *صَيْحَانِيَّةٌ* means [A date of the sort called *صَيْحَانِيٌّ*] dried in the sun. (A, TA.)

أَرْضٌ مَصْلَاةٌ A land abounding with the plant called *صَلِّيَانٌ*. (K.)

مَصْلَاةٌ A snare that is set up for birds &c.: (S, M, *) pl. *مَصَالٍ*. (S, M.) It is said in a trad., *مَصَالِيٌّ وَفُخُوعًا* (S) or *إِنَّ لِلشَّيْطَانِ فُخُوعًا وَمَصَالِيٌّ* i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.)

مُصْطَلَى The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. *برد*;) or the face and extremities. (Z, TA.) One says, *بَرَدَ الْمَوْتُ عَلَيَّ مُصْطَلَاةً*. (AHeyth, L in art. *برد*: see 1 in that art.)

صم

1. *صَمَّرَ*, (S, M, Msb, K,) and *صَمِرَ*, which is extr., (M, K,) [first pers. of each *صَمِمْتُ*] aor. *يَصْمُرُ*, (M, Msb, K,) inf. n. *صَمْرٌ* (S, *M, Msb, K) and *صَمْرٌ*; (M, K;) and *أَصْمَرَ*; (S, M, Msb, K;) *He was, or became, deaf*; (M, *Msb, K;*) [or] *he had a stoppage of the ear, and a heaviness of hearing*. (M, K.) And *صَمِمَتِ الْأُذُنُ*, aor. as

above, inf. n. *صَمْرٌ*, *The ear was, or became, deaf*. (Msb.) — [And *He was, or became, as though he heard not*.] One says, *صَمَّرَ عَنْهُ* [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and *أَصْمَرَ عَنْهُ* [meaning the same]. (S, M.) — [Hence *صَمْرٌ* signifies also *† He or it, uttered, or made, no sound or noise*; like him who, not hearing, returns no reply to a call or question; *† was dumb, or mute*.] One says, *صَمَّتْ حَصَاةٌ بَدْمًا* [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (Aḡ, S, M, Meyd, K, TA,) because it would not fall upon the ground: (Aḡ, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-*Kays*, *صَمِيَّ أَبْنَةَ الْجَبَلِ*, (S, K,) in the following verse:

• *بَدَلْتُ مِنْ وَاوِلٍ وَكِنْدَةَ عَدُوِّ* •
• *وَأَنْ وَفِيهَا صَمِيَّ أَبْنَةَ الْجَبَلِ* •

† [I have been given in exchange, for *Wáil and Kindeh, Adwán and Fahm: make no sound, O pebble*: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, *O echo*; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or *O calamity*; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning *be dumb, O calamity*; said by Aḡ to be applied in relation to an event deemed excessively foul or evil: (TA:) or *O serpent*; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or *O rock*. (AHeyth, K, TA. [See also the second of the sentences here following.]) One says also, *صَمَّرَ صَدَاهُ* [His echo became dumb, or may his echo become dumb]; meaning *he perished, or may he perish*. (S, K, TA.) And *صَمِيَّ صَمَامٍ* [in the *CK* erroneously written *صَمِيَّ*] meaning *† Increase, O calamity*: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means *be dumb, O calamity*: (TA:) or *صَمَامٍ* means *calamity, and war*; but primarily, *the serpent*; and this saying, like *صَمِيَّ أَبْنَةَ الْجَبَلِ*, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning *answer not the charmer, O serpent, but continue as thou art wont to be*. (Meyd.) — *صَمَّرَ* in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies *The being hard [and solid (see *أَصْمَرَ*)]; or [as a simple subst.] hardness [and solidity]*: (Lth, M, TA:) and in relation to a spear-shaft, the *being compact; or compactness*. (M.) One says, *صَمَّرَ الْحَجَرُ*, inf. n. *صَمْرٌ*, *The stone was hard [and solid]*. (MA.) And *صَمِمَتِ الْفِتْنَةُ*, meaning [The trial, or civil war, &c.,] *was, or became, hard, vehement, or severe*. (Msb.) — *صَمَّرَ الْقَارُورَةَ*, (S, K,) or *صَمَّرَ رَأْسَ الْقَارُورَةِ*, (M,) aor. *صَمَّرَ*, (PS, [in a copy of the M -, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. *صَمْرٌ*, (M,) *He stopped the flask or bottle [app. with a *صَمَامٍ*]*: (S, K:)

or he stopped the head of the flask or bottle, and bound it; as also **اصمه** : (K:) or **اصر الغارورة** signifies he put a **صام** to the flask or bottle. (S, K.) — And **صم الجرح**, aor. ², inf. n. **صم**, He bound the wound, and put upon it a bandage with medicament. (M.) — And **صمه**, (S, M, K), inf. n. **صم**, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And **صم**, with **dam**, He was struck vehemently. (IAar, TA.)

2. **صم**, said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut, or severed, it*: or *i. q. طبقى*: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) *it penetrated into the bone, and cut, or severed, it*; but when it strikes the joint, and cuts, or severs, it, one says **طبقى**; a poet says, describing a sword,

يُصمُّ أحياناً وحيناً يطبق

[*It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.*]: (S, TA:) or *it passed into the bones*: (M:) and **صم**, said of a sword, signifies the same: (M, TA:) or **تصمير** signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from **الصمير** in the ear. (Ham p. 326.) — And hence **تصمير** signifies also † A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi supra.) One says, **صم على كذا** † He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — And **صم**, (S, M, K, TA,) inf. n. **تصمير**, (M, K,) † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, M, K, TA,) in an affair, (M, M, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also **صمير**. (K.) — And † He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or **صمير في عصبه** he infixed his teeth [or canine teeth] in his bite. (A, TA.) — And **صمير** **الفارس العلف** † He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K,* TA.) — And **صمير** **صاحبه الحديث** † He made his companion to retain the narrative, or story, in his memory. (K,* TA.) — See also the next paragraph.

4. **اصم**, intrans.: see 1, first and fourth sentences. — **اصمه** He, (God, S, M, K,) or it, (a disease, M,) rendered him deaf; (S,* M,* M, K,*) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — [Hence,] **اصمني الكلام** † He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — [Hence,] **اصمه** signifies also † He, or it, caused him to be as though he heard not. — And hence, † He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a

call, or question; to be dumb, or mute.] One says, **اصم الله صداه** † [May God make his echo to return no sound;] meaning *may God destroy him*: (TA:) a prov., said in imprecating death upon a man; the **صدي** being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the **صدي** hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, **صمير** likewise signifies † He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his *Chrest. Arabe*, sec. ed., iii. 379.] — And **اصمه** [in the CK **أصمه**] also signifies *He found him to be* **اصم** [i. e. deaf]. (S, M, K.) One says, **اصمه ناداه** [He called him, or called to him, and found him to be deaf]. (TA.) And **اصم دعاؤه** His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — See also 1, near the end.

6. **اصم** He feigned himself to be **اصم** [i. e. deaf]. (S.) [It is intrans. and trans.] You say, **اصم عنه** and **تصامه** He feigned to him that he was deaf. (M.) And **تصام عن الحديث** (M, K) and **تصامه** (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K,*) **تصامته** means **تصامت منه** [or عنه], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.)

R. Q. 1. **صمير**: see 2, in two places. — **صمير**, (TK,) inf. n. **صميرة**, (K, TK,) *The female hedge-hog uttered its cry.* (K,* TK,*)

الصمير a name for † Calamity, or misfortune; (S, TA;) as also **الصمة**, (TA,) and so **صامير**, like **قطار**, in a phrase mentioned in the first paragraph, q. v. (S, K.) [See also this last word below.] — And † The lion; (S, M, K;) as also **الصمة**, (M, M, K,) thus called because of his courage, [i. e. from the latter word as signifying "courageous," but accord. to the M, K the reverse is the case,] (M,) and so **الصمير** and **الصامير**: (K:) the pl. of **صمة** is **صمير**. (TA.)

صمة Courageous; (S, M, M, K,) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Raghib, TA.) — See also the next preceding paragraph, in three places. — Also A male serpent: (S, K:) pl. **صمير**. (S.) — And A female hedge-hog. (K.) — See also **صامير**.

صمير inf. n. of the intrans. verb **صمير** [q. v.]. (S,* M, M, K,) — See also **صمير**, in four places.

صامير [an imperative verbal noun, like **نزال** &c.]. One says, **صامير صامير**, meaning *Feign ye deafness, in silence.* (S, K.) Also meaning *Charge ye upon the enemy.* (AHeyth, TA.) — Also † Hard, or severe, calamity or misfortune; and so **الصمير**; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or **الصمير** signifies [simply] calamity, or misfortune: (S:) and **صمير** **داهية** signifies a calamity, or

misfortune, [as though] closed up, and hard. (M.) See also **الصمير**, above.

صامير The **سداد** [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (M, K,) of a flask, or bottle: (S, M, M, K,) and its **سداد** [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the **عفاص** [which has the latter meaning]: (M, K:) or it signifies the thing that is put into the head of the flask, or bottle; and **عفاص** signifies the "thing [or piece of skin] that is tied upon it:" (M:) and **صامير** signifies the same as **صامير**, (IAar, K,) as also **صمة**. (K.) — Also The **فوج**; perhaps for **موضع صامير**: (Mgh, TA:) so in a trad., in which it is said that **الوطء** should be in one **صامير**: but, as some relate it, the word is there with **س** [i. e. **صامير**]. (TA.)

صمير The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the **صمير** [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to **وشيف**, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — [Hence,] The heart: so in a saying of a poet cited voce **دلف**. (Ham p. 678.) — And hence, also, (TA,) † The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, M, K, TA) of any kind. (M.) One says, **هو في صمير** † [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of **شظى** (S in art. **شظى**) [and of **شظى**, q. v.]. — And † The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) — And † The middle [or core] of the heart. (M, K.) — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) † Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.)

صامير: see **صامير**.

صمان Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also **صمان**: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called **جبل**: (M:) it is so called because of its hardness. (TA.)

صمان: see the next preceding paragraph.

صمير Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree.

(IAar, TA.) — See also the next paragraph. — [And see **صَمِيرٌ**.]

صَمِيرٌ, (S, M, K,) applied to a man, (S, M,) *Thick*: (A'Obeyd, S:) or *short and thick*: (M, K:) or it signifies, (S,) or signifies also, (K,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. **مُصِيرٌ** [and **مُصِيَّةٌ** (in the CK **مُصِيرٌ** is erroneously put for **مُصِيرٌ**) i. e. *that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness*], (M, K,) as also **صَمِيرٌ**, (K, TA,) or **صَمِيرٌ**, (so in a copy of the M,) and **صَمِيرٌ**, and **صَمِيرَةٌ**, and **صَمِيرٌ**, and **صَمِيرٌ**, (M, K, the last omitted in the TA,) and **صَمِيرَةٌ**: (K:) or *strong, robust, or hardy*: or *compact in make*: (M, in relation to all of these epithets:) or **صَمِيرٌ**, applied to a man, has the former of these two meanings: or the latter of them; as also **صَمِيرٌ**, and **صَمِيرٌ**: and, accord. to AO, **صَمِيرٌ** applied to a horse, and **صَمِيرَةٌ** to a mare, signify *strong, firm, compact in make*. (TA.) — See also **صَمِيرَةٌ**.

صَمِيرٌ: see the next preceding paragraph, in two places: — and see also **الصَمِيرُ**.

صَمِيرَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صَمِيرَةٌ A company, or collection, (M, K,) of men; like **زَمِيمَةٌ**; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. **زَمِيمَةٌ**, this is said of **زَمِيمَةٌ** and **صَمِيرَةٌ**]:) pl. [or rather coll. gen. n.] **صَمِيرٌ**. (M, K.) — Also The middle of a people or party; and so **صَمِيرَةٌ**. (K.) — And A rugged [hill such as is termed] **أَكْبَةٌ**, of which the stones are almost erect. (En-Nadr, TA.)

صَمِيرٌ, (S, K,) or **صَمِيرٌ**, (M,) and **صَمِيرَةٌ**, (S, M, K,) [in the CK, erroneously, **صَمِيرَةٌ**,] A sword, (K,) or a sharp sword, (S, M,) that will not bend. (S, M, K.) **الصَمِيرُ**, (S, K,) or **الصَمِيرَةُ**, (M,) was the name of The sword of 'Amr Ibn-Maadee-Kerib. (S, M, K.) And some of the Arabs make **صَمِيرَةٌ**, thus without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) — See also **صَمِيرٌ**.

صَمِيرَةٌ: see the next preceding paragraph, in three places: — and see also **صَمِيرٌ**.

صَمِيرٌ: see **صَمِيرٌ**: — and see also **الصَمِيرُ**.

صَمِيرَةٌ: see **صَمِيرٌ**.

أَصْرٌ applied to any animal, (Mgh,) *Deaf*; (S, M, Mgh, Mṣb, K;*) [or] *having a stoppage of the ear, and a heaviness of hearing*; (M, K:) fem. **أَصْرَةٌ**: (Mgh, Mṣb:) pl. **أَصْرٌ** (M, Mṣb, K) and **أَصْرَانٌ**. (M, K.) A poet says,

أَصْرٌ عَمَّا سَاءَ سَمِعَ

(TA,) a prov., (Meyd,) meaning *Feigning himself deaf to that which displeases him*, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِي أُذُنٌ عَنِ الْفَحْشَاءِ صَمًا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, **دَعَا دَعْوَةَ الْأَصْرِ** + *He called him [with the call of the deaf, meaning,] with extraordinary force*. (TA.) And **ضَرَبَهُ ضَرْبَهُ الْأَصْرِ** + *He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively*; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And **لَمَعَ بِتَوْبِهِ لَمَعُ الْأَصْرِ** + *He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf*; as though he heard not the reply. (TA.) And **حَمِيَّةُ الْأَصْرِ** (M, K, TA) and **صَمَاءٌ** (TA) + *A serpent that will not accept charming*; (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer*: (TA:) and [in like manner] the epithet **صَمْرٌ** is applied to scorpions. (M.) And **رَجُلٌ أَصْرٌ** + *A man whom one does not hope to win over, and who will not be turned back from the object of his desire*; (M, K, TA;) as though he were called and would not hear. (M, TA.)

And **دَهْرٌ أَصْرٌ** + [Inexorable fortune;] as though one complained to it and it would not hear. (M.) And **الصَّمَاءُ** and **دَاهِيَةٌ صَمَاءٌ** as expl. voce **صَمَامٌ**, q. v. And **فِتْنَةٌ صَمَاءٌ** + *A sedition, or the like, that is severe, or hard to be borne*; (S, Mṣb;) *to the allaying of which there is no way*; because of its having gone to the utmost extent. (TA. [See also **أَبْكَرٌ**].) And **أَمْرٌ أَصْرٌ** + *An affair, or event, that is severe, or hard to be borne*. (TA.) And **صَمْرٌ** is tropically attributed to **الجَلْمُ**: (M:) a poet, cited by Th, says,

**قُلْ مَا بَدَأَ لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ
جَلْمِي أَصْرٌ وَأُذُنِي غَيْرُ صَمَاءٍ**

[The last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf*]. (M, TA.) **صَمَاءٌ** is applied to a **قَطَاةٌ** [or bird of the species termed **قَطَاةٌ**, and may in this case be rendered + *Small-eared, or dull-eared, being applied thereto] because of the **سَكَاةٌ** [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And **الأَصْرُ** [as though meaning + *The deaf-mute*] is an epithet applied to **رَجَبٌ**, (S, M, Mṣb, K,) the month thus named, (Mṣb,) which the people of the Time of Ignorance called **شَهْرُ اللَّهِ** **الأَصْرُ**, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Mṣb, K,*) shouting **يَا لَفْلَانِ** and **يَا صَبَا حَاهُ**, (M, K,) nor the*

commotion of fight, (Kh, S, Mṣb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like **نَائِرٌ** in the phrase **نَائِرٌ نَائِرٌ**; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called **الْأَصْرُ**. (M. [See also **الأَصْبُ**, and **مُحَرَّمٌ**, and **شَهْرٌ**].) — And [as that which is without a cavity is generally non-sonorous,] one says **حَجَرٌ أَصْرٌ** meaning + *Hard* (S, M, Mṣb, K) and *solid* (S, Mṣb, K) stone: (S, &c.:) and **صَخْرَةٌ صَمَاءٌ** + *a hard and solid rock*: (K, TA:) or this latter signifies + *a rock in which is no crack nor hole*: pl. **صَمْرٌ**. (TA.) And **قَنَاةٌ صَمَاءٌ** + *A compact spear-shaft*. (M.) — **الصَّمَاءُ** also signifies + *The earth, or ground*. (M:) And **أَرْضٌ صَمَاءٌ** + *Rugged ground*: pl. **صَمْرٌ**. (K.) — Also [app. + *The vermiform appendage of the caecum*;] *the thin, or slender, extremity of the عَفْجَةُ*: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, **عَفْجَةُ**: but the right reading is evidently **عَفْجَةُ**, which is said in the TA, in art. **عَفْجُ**, to be, like **أَعْفَاجٌ**, a pl. of **عَفْجٌ** and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And **نَاقَةٌ صَمَاءٌ** + *A fat she-camel*: (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant*. (K, TA.) — **اِسْتِمَالُ الصَّمَاءِ**, (S, Mṣb, K, TA,) which is forbidden in a trad., (TA,) is + *The covering oneself with his garment, like [as is done in the case of] the شِمْلَةُ of the Arabs of the desert with their [garments called] أَكْسِيَّةٌ [pl. of **كَسَاءٌ**]; (A'Obeyd, S;) i. e. the turning the **كَسَاءُ**, from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both: (A'Obeyd, S, K:) or the wrapping oneself with the garment without making to it a place from which to put forth the hand: (Mṣb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, **يَضَعُهُ** is erroneously put for **يَرْفَعُهُ**] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it: (A'Obeyd, S, K:) [but] with the Arabs, **لِبْسَةُ الصَّمَاءِ** means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand*: (Mgh:) when you say, of a man, **اِسْتَمَلَ الصَّمَاءَ**, it is as though you said, **اِسْتَمَلَ الصَّمَاءَ**; for **الصَّمَاءُ** is a sort of **اِسْتِمَالٌ**. (S.) [See also **اِسْتَمَلَ**, and **الصَّمَاءُ**, in art. **شَمَلٌ**.]) — **جَذْرٌ أَصْرٌ** + *A surd, or an irrational, root, in arithmetic*; which is known only to God, accord. to a saying of 'Aisheh: opposed to **جَذْرٌ نَاطِقٌ**. (Mgh in art. **جَذْرٌ**.) — **فِعْلٌ أَصْرٌ** A surd verb**

is a term sometimes used in grammar, as meaning a trilateral-radical verb of the class commonly called **مُضَاعَفٌ** of which the second and third radicals are the same letter.]

صَوْتٌ مُصْمِرٌ A sound, or noise, or voice, that deafens the ear-hole. (TA.)

أَلْفٌ مُصْمِرَةٌ + A thousand completed; like **مُصْمِتٌ** and **مُصْمِتَةٌ**. (TA in art. **صمت**.)

مُصْمِرٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) — See also **صَمِيرٌ**. — And + A strong camel: so says Abou-'Amr Esh-Sheybānee: and he cites the saying,

حَمَلْتُ أَلْفَابِي مُصْمِرَاتِي

[as meaning I loaded their strong camels with my burdens]: (TA:) or the **مُصْمِرَاتُ**, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ḥam p. 791.)

صمت

1. **صَمِتَ**, (S, M, A, Mgh, Mṣb,) aor. ʔ, (S, M, Mṣb,) inf. n. **صَمْتٌ** (S, M, A, Mgh, Mṣb, K) and **صَمْتٌ** (M, L, TA) and **صَمُوتٌ** and **صَمَاتٌ**, (S, M, Mgh, Mṣb, K,) or the first of these is the inf. n. and the rest are simple subs.; (M;) and **أَصَمْتُ**, (S, M, Mṣb,) inf. n. **أَصْمَاتٌ**; (K;) and **صَمِتَ**, inf. n. **تَصْمِيْتُ**; (S, K; but only the inf. n. is mentioned;) *He was, or became, silent, mute, or speechless*; syn. **سَكَتَ**: (S, A, Mṣb, K:) or *he was, or became, long silent or mute or speechless*: (M, Mgh:) but there is a difference between **سَكَتَ** and **صَمِتَ**; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. **سكت**.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) **لَا صَمِتَ يَوْمًا إِلَى اللَّيْلِ**, or **يَوْمًا**, or **يَوْمًا**, i. e. *There shall be no keeping silence a whole day [until night]*. (Ks, K, TA. [In the "Jámi' es-Sagheer," we find **لَا صَمَاتٌ** instead of **لَا صَمِتَ**: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And **إِذْنَهَا صَمَاتًا** [in another trad., relating to the asking a virgin if she consent to be married, lit. *Her permission is her silence*, means *her silence is like her permission*, i. e. it suffices. (Mṣb.) One says also, **جَاءَ بِمَا صَاءَ وَصَمِتَ**; [He brought what was vocal and what was mute]; **مَا صَاءَ** meaning *sheep, or goats, and camels*; and **صَمِتَ**, **مَا صَاءَ** gold and silver: (IAṣr, TA:) **صَاءَ** in this saying is formed by transposition from **صَأَى** [q. v.]. (S in art. **صأى**.)

2. **صَمِتَهُ**, (M, A, K,) inf. n. **تَصْمِيْتُ**; (S;) and **أَصَمْتَهُ**; (M, A, Mṣb, K;) *He made him, or rendered him, silent, mute, or speechless*: (S, A, Mṣb, K:) or *he made him, or rendered him, long silent or mute or speechless*. (M.) — [Hence,]

فِي صَبِيحِكَ Feed thy child with that which will silence it [or quiet it]. (A, TA.) — And **صَمِتَ الرَّجُلَ** He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him: see **مُصْمِتٌ**]. (M, TA.) — See also 1, first sentence.

4. **أَصَمْتَهُ**: see 2. — [Hence,] **لَمْ يُصْمِتْهُ ذَلِكَ** That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) — And **أَصَمْتَهُ** He made it to be solid, not hollow; without a cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] — And **أَصَمَّتِ الْأَرْضُ**, or **أَصَمَّتَتْ**, (accord. to different copies of the K, the latter accord. to the O,) *The land became altered* (أَحَالَتْ) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.) — See also 1, first sentence. — **أَصَمْتُ** also signifies *He was, or became, tongue-tied*, (O, TA,) and *spoke not*; (TA;) said of a sick man. (O, TA.)

صَمْتَةٌ a subst. from **صَمِتَ** [as such signifying *Silence, muteness, or speechlessness*; like **صَمِتٌ** used as a subst., and **صَمْتٌ** &c.; and like **سَكْتَةٌ** and **سَكْتَةٌ**]. (M, TA.) — And (M, TA) *A thing*, (M, A, K, TA,) i. e. *food*, (A, K, TA,) or *the like*, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also **صَمْتَةٌ**; (Lh, M, TA;) like **سَكْتَةٌ** [in this sense as well as in the former sense]. (S.) A date is called **صَمْتَةٌ الصَّبِي** [The quieter of the child], (M, TA,) and **صَمْتَةٌ الصَّغِيرِ** [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, **مَا عِنْدَهَا مَا عِنْدَهَا** She has not as much as would silence [or quiet] her child during one night. (A.) And **صَمْتَةٌ لَيْلَةً** and **مَا لَهُ صَمْتَةٌ لَيْلَةً** and **صَمْتَةٌ لَيْلَةً** He has not what would feed and silence [or quiet] his household, or family. (Lh, M.)

صَمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.)

رَمَاهُ بِصَمَاتِهِ, (AZ, S, A, K, [in a copy of the M **بِصَمَاتِهِ**, but this I think a mistranscription,]) or **بِصَمَاتِهِ**, (K accord. to the TA, and so in the M in art. **سكت**,) [both probably correct, for] one says also **بِسَكَاتِهِ** (AZ, S) and **بِسَكَاتِهِ**, (S, M, A, K, in art. **سكت**.) *He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him*. (AZ, S, M, A, K.) [See **رَمَاهُ بِسَكَاتِهِ**, in art. **سكت**.] — **صَمَاتٌ** signifies also *Thirst*: (As, TA:) or *quickness of thirsting*, (M, K, TA,) in men and in beasts. (M, TA.)

فَلَانَ عَلَى صَمَاتِ الْأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.)

And **أَنَا عَلَى صَمَاتِ حَاجَتِي** I am at the point of accomplishing my want. (M.) And **بَاتَ عَلَى صَمَاتِ أَمْرِهِ** He passed the night resolved upon his affair. (TA.) And **هُوَ بِصَمَاتِهِ** He is at the point of [attaining] his purpose: (M, TA:) Abou-Málik says that **صَمَاتٌ** signifies **قَصْدٌ** [i. e. *purpose, intention, &c.*]. (TA.) And one says, **بَاتَ مِنَ الْقَوْمِ عَلَى صَمَاتٍ** He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.)

دُرْعٌ صَمُوتٌ † A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And **جَارِيَةٌ صَمُوتٌ الْخَلْخَالِيْنَ** † A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [لَهَا in the CK is erroneously put for لَهَا.]) And **سَيْفٌ صَمُوتٌ** † A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And **ضَرْبَةٌ صَمُوتٌ** † A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) — And **شَهْدَةٌ صَمُوتٌ** † A honey-comb that is full: not having a cell empty. (A, K.)

صَمَاتَةٌ: see **رَمَاهُ بِصَمَاتِهِ**, above.

صَمِيْتُ, applied to a man, (S,) i. q. **سَكِيْتُ**, (S, K, TA,) [i. e. *Much, or often, silent or mute or speechless*; or] *long silent &c.* (TA.)

صَامِتٌ Silent, mute, or speechless: (Mṣb:) pl. **صَامِتُونَ** (Kur vii. 192) [and **صَمُوتٌ**, occurring in the K in art. **زمر**]. [Hence,] one says, **مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ** [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant *gold and silver*; (S, M, Mṣb, K;) and by the latter, *camels*, (S, K,) and *sheep or goats*, (S,) or *animals*: (M:) i. e. *he has not aught*. (S.) — Also, of camels, † *Twenty*, (O, K,) and *the like*. (O.) — And of milk, † *Such as is thick*. (S, O, K.)

مُصْمِتٌ: see **أَصَمْتُ**.

بَلْدَةٌ إِصْبِتٌ and **لَقِيْتَهُ بِوَحْشٍ إِصْبِتٌ** AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, **بَلْدَةٌ إِصْبِتٌ**; but the phrase commonly known is **بَلْدَةٌ إِصْبِتٌ**: (M:) or **تَرَكْتُهُ بِبَلْدَةِ إِصْبِتٍ** [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and **بَصْحَرَاءُ إِصْبِتٌ** (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and **بَوْحِشٍ إِصْبِتٌ** and **إِصْبِتَةٌ**, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning *in the desert, or waterless desert*: (M:) and some say, **بَوْحِشٍ الْإِصْبِتِيْنَ**: (TA:)

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. **أَصِمْتُ**]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, **اصمت** [i. e. **أَصِمْتُ** or **أَصِمْتُ**, "Be thou silent"]; like as they say of a **مهمة** that it is so called because a man [therein] says to his companion, **مه مه**: (MA:) [for] accord. to some the word **إصمت** is an imperative changed into a subst., and hence the **ا** is disjunctive, and it may be with **kesr** accord. to a dial. var. [of the imperative] that has not reached us: accord. to **Yákoob**, it is the name of a particular desert; but others say that the proper name [of that desert] is **إصمت** **وحش**. (TA in art. **وحش**.)

إصمته: see the next preceding paragraph.

مُصِمَّت [primarily signifies *Made, or rendered, silent, mute, or speechless.* — And hence,] *Solid; not hollow; having no cavity.* (A'Obeyd, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And **A** door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Mṣb, K,) so that one cannot find the way to open it. (S, M, *K.) **A** poet says,

• وَمِنْ دُونِ لَيْلَى مُصِمَّتَاتِ الْمَقَابِرِ •

[And in the way to *Leylâ* are what are closed, &c., of chambers to which the owner alone has access: **مَقَابِرِ** being used by poetic license for **مَقَابِرِ**, pl. of **مَقَابِرَة**.] (TA.) — Also **A** garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is that of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed **مُصِمَّتٌ مِنْ خَزِّ**, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — [Hence,] **فَرَسٌ مُصِمَّتٌ** *A horse of one, unmixed, colour; in which is no colour differing from the rest:* (S, A, TA:) pl. **مُصِمَّتَاتٌ**. (TA.) And **أَذْهَرُ مُصِمَّتٌ** [applied to a horse] + **Black unmixed with any other colour.** (TA.) — [Hence also,] **إِنَاءٌ مُصِمَّتٌ** + *A vessel not silvered, or not ornamented with silver.* (Mgh.) And **بَيْضَةٌ مُصِمَّتَةٌ** + *A helmet made of one piece.* (AO, TA in art. **بيض**.) And **حُلِيٌّ مُصِمَّتٌ** + *A woman's ornament that is not intermixed with another: or, accord. to Aḥmad Ibn-'Obeyd, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the lihe.* (TA.) — The **فَهْدٌ** [or lynx, an animal proverbial for much sleeping,] is said to be **مُصِمَّتٌ النَّوْمِ** † [app. meaning *A heavy sleeper*]. (A, TA.) — **الْحُرُوفُ الْمُصِمَّتَةُ** are *All the letters [of the Arabic alphabet] except those called **حُرُوفُ الدَّلَالَةِ** [or **الْحُرُوفُ الدَّلِقُ**];* (M, TA;) i. e. (TA) *all the letters except those*

comprised in the phrase **مَرُّ بَنْقَلٍ**. (K, TA.) [What is here rendered "except" (i. e. **مَا عَدَا**) is said by MF to be omitted in most of the copies of the K.] — See also **مُصِمَّتٌ**.

مُصِمَّتٌ *Tongue-tied; (O, TA;) not speaking:* (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and **أَصِمْتُ** [signifies the same,] i. q. **أَبْهَرْتُ** and **مُهِنْتُ**. (So in copies of the K in art. **بهير**. [In one of the explanations which I have given of **بهير**, in consequence of an omission (to be supplied in Book II.), **أَصِمْتُ** is made syn. with **مُصِمَّتٌ**].)

أَلْفٌ مُصِمَّتٌ + *A thousand completed;* (M, K;) like **مُصِمَّتٌ**; (M;) as also **مُصِمَّتٌ**. (K.)

مُصِمَّتٌ [*A silencer, or quieter: and hence, — One who cares for another's complaint.* (M, Meyd, TA.) One says, (M, Meyd, TA,) i. e. a **râjiz** says, addressing a camel belonging to him, (Ḥar p. 642),

• إِنَّكَ لَا تَشْكُو إِلَيَّ مُصِمَّتِ •
• فَأَصْبِرْ عَلَى الْجَمَلِ الثَّقِيلِ أَوْ مِتْ •

[*Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die.* (M, Meyd, TA.) **تَشْكُو إِلَيَّ غَيْرَ مُصِمَّتِ**, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.)

صمغ

قَنَادِيلٌ [pl. of **قَنَادِيلٌ**] [*Lamps of the hind called*] **صَمِغٌ**: (S, K:) one of which is called **صَمِغَةٌ**: (S, K:) [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.:] an Arabic word, an exception to the rule that **ص** and **ج** cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رومى), arabicized: (S:) Esh-Shemmâkh says,

• وَالنَّجْمُ مِثْلُ الصَّمِغِ الرَّومِيَّاتِ •

[*And the asterism, meaning the Pleiades, like the Greek lamps:* (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صمغ

1. **صَمِغَةٌ**, (S, A, L, K,) aor. **صَمَغَ**, inf. n. **صَمِغٌ**, (L,) *He hit, or hurt, his ear-hole* [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, **صَمِغَ عَيْنَهُ** *The sun smote, or hurt, his eye.* (TA.) — **صَمِغَتِ الشَّمْسُ وَجْهَهُ** *The sun smote, or hurt, his face: or [in the CK "and"] fell vehemently upon it.* (A'Obeyd, K.) — **صَمِغَ عَيْنَهُ**, (ISk, K,) aor. and inf. n. as above, (ISk,) *He struck his eye with his fist:* (ISk, K:) in some of the lexicons, *with his hand.* (TA.) — And **صَمِغَ أَنْفَهُ** *He crushed, or bruised, his nose.* (Lh, TA.) [See also what next follows.]

صَمِغٌ inf. n. of 1 [q. v.]. (L.) — Also *Any*

blow that leaves a mark; accord. to AZ, upon the face. (TA.)

صِمَاخٌ *The ear-hole:* (S, A, Mgh, K:) *the hole,* (Mṣb,) or *inner hole,* (L,) of the ear, *that penetrates to [the interior of] the head:* (L, Mṣb:) and **أُصْبُوخٌ** signifies the same: (L, K:) of the dial. of Temeem: (L:) and **صِمَاخٌ** is a dial. var., (S, L,) as also **أُصْبُوخٌ**: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) *the ear itself:* (S, L, Mṣb, K:) pl. **أُصْبُوخَاتٌ**, (L, Mṣb,) a pl. of pauc., (L,) and **أُصْمَاخٌ**, (A,) [also a pl. of pauc.,] and **صَمَائِخٌ** and **صَمَائِخٌ**. (L.) One says, **ضَرَبَ اللَّهُ عَلَيَّ صِمَاخَهُ**, and **عَلَيَّ أُصْبُوخَتَهُ**, meaning *God made him, and them, to sleep:* phrases similar to **ضَرَبْنَا عَلَيَّ أَذَانِي**, in the Kur [xviii. 10: see art. **ضرب**]. (L.) And **هَذَا كَلَامٌ يُؤَلِّدُ أُصْمَاخِي** [This is speech that pains my ears]. (A.)

صَمُونٌ [*Having merely an ear-hole; as distinguished from **أُذُونٌ**, meaning "having an ear," i. e. "having an external ear."* (Mṣb in art. **بيض**.)

صِمَاخٌ: see **أُصْبُوخٌ**.

صمد

1. **صَمَدَةٌ**, (S, M, A, Mgh,) aor. **صَمَدَ**, (S, Mgh,) inf. n. **صَمَدٌ**; (S, M, Mgh, K;) and **صَمَدٌ إِلَيْهِ**; (M, A,*) *He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. **قَصَدَهُ**:* (S, M, A, Mgh, K:*) and so **صَمَدَهُ**. (M in art. **سمد**.) One says, **صَمَدَ إِلَيْهِ فِي الْحَوَائِجِ** *He repaired, betook himself, or had recourse, to him in exigencies; syn. **قَصَدَ**.* (M.) And **صَمَدَ الْأَمْرَ**, (A,) or **صَمَدَ الْأَمْرَ**, (M,) *He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. **تَصَمَدَ** and **قَصَدَهُ**.* (M.) And **تَصَمَدَ** *He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. **قَصَدَ**.* (M.) And **تَصَمَدَ رَأْسَهُ بِالْعَصَا** *He aimed (عَمَدَ) at the main part of his head with the staff, or stick.* (M.) — Hence, **صَمَدَ لَهُ** *He faced it directly; directed his face exactly towards it.* (Mgh.) — And **He pointed towards it.** (Mgh.) — And **صَمَدْتُ لَهُ حَتَّى أَمْكُنْتَنِي مِنْهُ** *I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power.* (L, from a trad. respecting the slaying of Aboo-Jahl.) — And **صَمَدَهُ بِالْعَصَا**, (A,) inf. n. **صَمَدٌ**, (K,) *He struck him, or beat him, with the staff, or stick.* (A, K:*) = **الصَمَدُ** also signifies **التَّصَبُّ** [*The setting up, or erecting, a thing*]: (K:) one says **صَمَدَهُ** *He set it up, or erected, it.* (TK.) — And **صَمَدَتِ الشَّمْسُ وَجْهَهُ**, (TK,) inf. n. **صَمَدٌ**, (K,) *The sun scorched his face.* (K, *TK.) = **صَمَدٌ الْقَارُورَةُ**, (M, K,) aor. **صَمَدَ**, (M,) or **صَمَدَ**, (K,) but this is

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a صمد [q. v.] over, or into, the mouth of the flask, or bottle.* (M, K.)

2. [صمد, said of a number of persons, signifies the same as صمد as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it;* see its pass. part. n., below.] = صمد رأسه, inf. n. تصميد, *He wound a piece of cloth, or a kerchief, called صمد, round his head.* (TA.)

3. صامده, (TA,) inf. n. صمد, (K, TA,) *He contended with him in fight;* syn. of the inf. n. جلاذ. (K, TA.) [For جلاذ, Golius appears to have found in his copy of the K جلاذ.]

4. اصمد إليه الامر *He rested, or stayed, upon him the affair;* syn. استند. (M.)

5: see 1, in two places.

صمد inf. n. of 1. (S, M, &c.) [Hence صمدت صمد, like قصده قصدت, q. v.] = Also, (S, L, K,) or صمد, (as in a copy of the S and in one of the M,) *Elevated ground:* (L:) or *elevated and rugged ground,* (S, M, L, K,) *not so high as to be a mountain:* (M, L:) or *hard, firm, or tough, ground:* (AA:) pl. اصماد and صمد: (M:) or *a narrow, rugged, and low part of a mountain, producing trees;* as also صمد. (Abou-Kheyrh.)

صمد (with the article ال an epithet applied to God, M) *A lord;* because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K;*) or, when applied to God, because affairs are stayed, or rested, upon Him, (اصمدت) and none but He accomplishes them: (M, A, L:) or *a person to whom one repairs, betakes himself, or has recourse, in exigencies:* (M, A:*) you say, صمد صمد, meaning *a lord, or chief, to whom recourse is had:* (A:) or صمد signifies *a lord to whom obedience is rendered, without whom no affair is accomplished:* or *one to whom lordship ultimately pertains:* (M, L:) or *a lord whose lordship has attained its utmost point or degree;* in which sense it is not applicable to God: (T, L:) or the *Being that continues, or continues for ever or is everlasting:* (M, K:) or the *Being that continues, or continues for ever, after his creatures have perished:* (M:) or the *Creator of everything, of whom nothing is independent, and whose unity everything indicates:* or *one who takes no nourishment, or food:* (M, L:) also *high, or elevated;* (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) = Also *Solid; not hollow;* (M, K;) in which sense it may not be applied to God: (M:) and so صمد, a dial. var. of صمد. (S.) = And *A people having no trade, or occupation, nor anything by means of which they may live.* (K.) = See also صمد.

صمد *A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated;* (M, K;*) as also

صمد. (M.) = And *A she-camel that has been covered and has not conceived;* (M, K;*) as also صمد. (Kr, M.)

صمد: } see the next preceding paragraph.
صمد: }

صمد The سداد [or stopper, like صمد], (IAqr, K,) or the عفاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flask or bottle. (Lth, IAqr, S, M, K.) = And *A piece of cloth, or a kerchief, which a man winds round his head, العمامة دون العمامة* [which may mean either exclusively of the turban or beneath the turban]. (K.) = See also صمد, in two places.

صمد *A certain idol, which belonged to the tribe of Ad, who worshipped it.* (TA.)

صمد: see صمد, near the end of the paragraph.

صمد applied to a house, or tent, (بيت, S) repaired to [repeatedly, or frequently, or by many persons, as is indicated by the teshdeed, though only expl. as] syn. with مقصود. (S, K.) = Also *A hard thing; in which is no softness, or fragility.* (K, TA.)

صمد *A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk:* pl. مصامد and مصاميد. (K.)

صمد *Thick, or rough,* (K, TA,) and *high, overtopping, or prominent.* (TA.)

صبر

1. صبر, (M, K,) aor. ٤, (M,) inf. n. صبر and صبور, *He was niggardly, or tenacious, and refused;* (M, K;) as also اصبر, and صبر: (K:) [or] صبر, inf. n. صبر, signifies *he collected, and refused;* and so اصبر, and صبر: one says, صبر متاعه [he collected, and refused, his goods]: (O:) [but ISd says that] the phrase الصامرين المتاعير, used by a poet, means, *those who are niggardly with their goods.* (M.) = صبر الماء, (M, O, K,) aor. ٤, inf. n. صبور, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running.* (M, O, K.) And صبر signifies *The resting-place of such water:* (M, K:) and صبر الوادي *the resting-place of such water of the valley.* (TA.) = صبر, (O, K,) aor. ٤; (K;) and صبر, (O, K,) aor. ٤; (K;) said of milk, (O, K,) *It was, or became, sour;* (O;) or *very sour;* as also اصبر. (O, K.)

2: see above, first sentence, in two places: = and see the paragraph here following.

4: see 1, first sentence, in two places: = and see also the last sentence. = Also اصبروا, (O, K,) inf. n. اصبر; (O;) and صبروا, (K,) inf. n. صبر; (O;) *They entered upon the time of sunset, which is called الصبر.* (O, K.)

5. تصبر *He confined, restricted, or restrained, himself.* (O.) [See also its part. n., below.]

صبر, (M, O, TS, K,) or صبر, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صبر, whence the part. n. صبر, q. v.,] *Stink, foul odour, or offensive smell:* (S, M, K:) and, (K,) accord. to IAqr, (O, TA,) *the odour of fresh musk,* (O, and so in copies of the K,) or *of fresh fish:* (TA, as from the K:) and, accord. to IAqr, (O, TA,) but in this sense more commonly صبر, (O,) *the sultry heat,* (O,) or *foul smell, and sultry heat, and dew, or moisture, accompanying such heat,* (TA,) of the sea when it is agitated. (O, TA.)

صبر i. q. صبر [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. اصبار. (S, M, K.) You say, اذفقت الكاس إلى اصبارها, meaning *I filled the cup to its uppermost parts; or to its edges.* (ISk, S, M, K: in the M and TA is added, i. e. إلى أعاليها.) And أخذ بالشئ بأصباره, meaning *He took the thing altogether:* see art. صبر. (M, TA.)

صبر, and صبر الوادي: see the first paragraph.

صبر: see صبر, in two places.

صبر: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يدي من السمك صبرة, [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and من اللحم صبر. (TA.)

صبرة *Milk devoid of sweetness.* (O, K.)

صبر *A man whose flesh is dry, or tough, upon his bones,* (S, M, A, O, K,) *from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صبر *The time of sunset.* (K, TA.)

صباري, (M, O, K,) and صباري, (O, K,) and صباري, (S, O, K,) and صباري, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az,) *The podex, or the anus;* syn. دبر, (S,) or است, (M, A,) or سافلة: (O:) because of its foul smell. (O, TA.)

صباري: see the next preceding paragraph.

صامر *A day in which the wind is still.* (O, TA.) = See also 1, first sentence.

صومر, a word of the dial. of El-Yemen, (IDrd, O,) *The بادروج;* (M;) [i. e.] *the trees, or plants, called by the latter name;* (K;) or *a species of بقل [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]:* (IDrd, O:) accord. to AHn, *a sort of tree, or plant, that does not grow by itself, but twines upon the غاف, consisting of twigs with leaves like*

those of the **أَرَازِك**, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the **صَوْمَرَة** [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the **غَافَة** while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the "Kámil," says that the **بَادِرُوج** has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for **انفج** in the TA, an evident mistranscription, I read **انضج**,] and acts as a dissolvent. (TA.)

صَامُورَة Very sour milk. (O, K.)

مُتَّصِر i. q. **مُتَّشِس** [app. as meaning *Niggardly, tenacious, or avaricious; agreeably with the first explanation of 1*]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting, or restraining, himself.* (K, TA.)

صغ

1. **صَغِيَتِ الأذُن**, aor. **صَغِيَت**, inf. n. **صَغِيَع**, (Mšb, TA.) *The ear was [small: (see **أَصَغ**:) or] cleaving [to the head], and small: (Mšb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed.* (TA.)

2: see the next paragraph.

Q. Q. 1. **صَوَمَعِ الثَّرِيدَة** *He made the **ثَرِيدَة** [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also **صَغِيَهَا**. (TA.) — And **صَوَمَعِ بِنَاءَهُ** *He made his building high.* (Seer, TA.) — And **صَوَمَعِ الشَّيْءِ** *He collected together the thing.* (Ibn-'Abbád, O, K.)*

صَغِيَع inf. n. of 1 [q. v.]. (Mšb, TA.) — Also *Courage*: because the courageous is described as compact in heart. (TA.)

صَغِيَع *Courageous.* (TA.) — And *Sharp in intellect.* (TA. [See also **أَصَغ**].)

صَوْمَع: see what next follows.

صَوْمَعَة *A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's **مَنَار** [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the **صَوْمَعَة** of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Mšb;) or, as Aš says, from the epithet **أَصَغ**, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called **صَوْمَع**: (Ibn-'Abbád, O, K:) the pl. is **صَوْمَع**. (Mšb.) — And i. q. **مُتَدَنَة** [q. v.]. (Lh, M and K and TA in art. **اذن**.) —*

And †The upper, or uppermost, part of [a mess of] **ثَرِيد** [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: a **ثَرِيدَة** [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) — And †A **بُرْنَس** [or garment with a pointed hood]: (K, TA:) Abou-'Alee says, (TA,) **صَوْمَع** signifies **بُرْنَس**; (O, TA;) without mentioning a sing. thereof. (TA.) — And †The eagle is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.)

أَصَغ The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. **صَغِيَعَة**; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed **سَكَاة** and such as is termed **أَذْنَاءَة**; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. **صَغِيَع**.] — Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, *Small, or little, and contracted towards the head.* (O, K.) — Also, the masc., applied to a **كُعْب** [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], *Small, or slender, and even.* (O, K.) A woman is said to be **صَغِيَعَة الكُعْبِين** [i. e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be **صَغِيَع الكُعُوب** i. e. *Small in the **كُعُوب** [app. meaning joints of the legs, i. e. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the **كُعُوب**; even and smooth therein; thus in the saying of En-Nábigah Edh-Dhubyánee, describing dogs and a [wild] bull:*

* **فَبَتَّهْنَ عَلَيْهِ وَاسْتَمَرَّ بِهِ**
* **صَغِيَع الكُعُوبِ بَرِيَّاتٍ مِنَ الحَرْدِ**

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قَوَائِم) being understood] slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by **الحَرْد**, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's *Chrest. Arabe*, sec. ed., ii. 438-9.]) You say also **قَنَاة الكُعُوب** i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And **رُمُحُ أَصَغ الكُعْب** i. e. *A spear pointed in the **كُعْب** [app. meaning the knot that forms its lower extremity]. (TA.) — **أَصَغ** applied to a feather means *Slender in the **عَسِيب** [or shaft]: (O, TA:) اللَطِيف اللَطِيف in the K is a mistake for اللَطِيف العَسِيب: (TA:) or the best of feathers; (K, TA;) such as is used for feathering**

an arrow, of the kind called **ظَهَار** [q. v.]: (TA:) pl. **صَغِيَعَان**, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit come forth that has not yet broken open: (O, K:) or, as some say, saturated with moisture, and compact: and **صَغِيَعَة** is said to have this latter meaning applied to a plant such as is termed **بَقْلَة**: (TA:) and the same, (i. e. the fem.,) applied to the plant called **بِهَمِي**, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see **بَسْر**:)] or, applied to a plant, smooth and round and slender: (O, K:) or any calyx (**بُرْعُومَة**) that has not yet opened: (AHn, O, K:) and, applied to the plant called **بِهَمِي**, of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IAar, thus applied, it is an intensive epithet, [app. meaning full-grown and flourishing,] like **جَعْد** applied to the **صَلْبَان**, and **أَسْحَر** applied to the **نَصِي**: (TA:) the pl. is **صَغِيَع**. (O, K.) — **أَصَغِ القَلْب** means *Vigilant, and sharp, or acute, in mind: (S, O, K:) and **أَصَغِ قَلْب** an intelligent and acute mind: (TA:) and **الأَصْمِعَان** the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (GAZIR, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (GAZIR, O, K,) judgment, or opinion: (S, O, K:) accord. to Aš, **أَصَغ** applied to the mind (**قَوَاد**), and to judgment, or opinion, means **عَازِر** [expl. above]: and **رَجُلٌ أَصَغِ القَلْب** means a man of acute intelligence. (TA.) [See also **صَغِيَع**.] And one says also **عَزْمَة صَغِيَعَة** i. e. *An effective resolution, or determination.* (TA.) — [It is said that] **أَصَغ** signifies also A sharp sword: (O, K:) this and the next two significations are related as on the authority of El-Muarrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — And i. q. **سَادِر** [which means *In a state of confusion or perplexity, and unable to see his right course: &c.:* see this latter word]. (O, K.) — And **الصَّغِيَعَة** also signifies *The **سَالَفَة** [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich.* (TA.)**

ثَرِيدَة مُصَغِيَعَة: see what here follows.

ثَرِيدَة مُصَوْمَعَة (K) and **مُصَغِيَعَة** (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

صغ

2. **صَغِيَع**, inf. n. **تَصَغِيَع**, *He put **صَغِيَع** [i. e.*

gum] into it; (O, K;) meaning, into ink. (O.) — And **صَمَغٌ بِالصَّمِغِ**, inf. n. as above, *He compacted the hair of his head [with gum].* (Msb.)

4. **اصْبَغَتِ الشَّجَرَةَ** *The tree produced صَمِغٌ* [i. e. gum]. (Ibn-'Abbád, O, Msb, K.) — Hence one says, **يُصِغُ فُوهَ** *His mouth is discharging like a tree producing gum*, and in like manner **أُذُنَاهُ** *his two ears*, and **عَيْنَاهُ** *his two eyes*, and **أَنْفُهُ** *his nose*. (Ibn-'Abbád, O, K.) And **اصْبَغَ** *The side of his mouth produced much spittle.* (O, K.) And **اصْبَغَ الرَّجُلُ** *The man had foam coming forth upon the sides of his mouth.* (Har p. 618.) And **اصْبَغَتِ الشَّاةُ** is said of the sheep or goat when her biestings are fresh (**كَانَ** *لَبَنًا طَرِيًّا*, Ibn-'Abbád, O, TA, in the K *لَبَنًا*, but the former is the right, TA) [i. e. *The sheep, or goat, yielded fresh biestings*] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10. **استصغ الصَّابَ** *He scarified the species of tree that produces صاب [q. v.]* (S, O, K) *in order that its غَرَاءُ [meaning mucilage] might issue*, (K, TA,) i. e. (TA) *in order that a certain bitter substance might issue from it, and concrete like صَبْر [i. e. aloes]:* (S, O, TA:) thus expl. by Abul-Ghouth. (S.) — And **استصغ** *He had a صِبْغَةٌ*, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.)

صَمِغٌ (S, O, Msb, K) and **صَمِغٌ** (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. e.] *the fluid that exudes from the trees called عَضَاءُ and the like of these:* (Msb:) *it is of many sorts:* (S, O:) *that which is called الصَّمِغُ الْعَرَبِيُّ is the صَمِغُ of the طَلْحُ*, (S, O, Msb,) which is said to be the same [tree] that is called **أَمْرُغِيْلَانُ**: (Msb:) or the *mucilage (غَرَاءُ) of the [tree called] قَرْظُ* [and more commonly *سَطُ*, i. e. the *mimosa Nilotica*, also called *acacia Nilotica*]; and *this is what is called الصَّمِغُ الْعَرَبِيُّ*; not the *صَمِغُ of the طَلْحُ*; J [and others] having erred [in asserting it to be this]: [but] *every tree also has صَمِغٌ*: (K:) [this last assertion, however, is questionable; for *صَمِغٌ* seems to signify properly *gum, or juice that exudes from certain trees and concretes:*] the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is **صِبْغَةٌ** (S, O, Msb, TA) and **صَمِغَةٌ**: (TA:) and the pl. is **صَمِغٌ**: (S, O, Msb, K:) among **صَمِغٌ** [i. e. *sorts of صَمِغٌ*], the **مَقْلٌ** [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., **تَرَكْتُهُ عَلَى مِثْلِ مَقْرِبِ الصِّبْغَةِ** [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the **صِبْغَةُ** is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, **عَلَى مِثْلِ مَقْلَعِ الصِّبْغَةِ** [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Mejd;) meaning, without anything remaining to him; because, when the gum is plucked off, there

remains not any trace of it. (Mejd.) And in a trad. of El-Hajjáj occurs the saying, **لَأَقْلَعَنَّكَ قَلْعَ الصِّبْغَةِ** [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also *Resin*; see **عَلِكٌ**.]

صَمِغٌ: see **صَمِغٌ**: — and see also **الصَّمِغَانِ**.
صَمِغٌ: see **صَمِغٌ**.
صَمِغٌ (AZ, O, K) and **صِبْغَةٌ** (K,) or the latter is the n. un. of the former, and in like manner **صَمِغٌ** and **صِبْغَةٌ**, the latter being the n. un., (AZ, O,) or **صَمِغٌ** and **صَمِغٌ**, of which **صِبْغَةٌ** and **صِبْغَةٌ** are the ns. un., (Az, on the authority of A'Obeyd, TA,) *A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder إِذَا فُطِرَ ذَلِكَ [in the CK قَطْرٌ]], the milk is clear and sweet.* (AZ, O, K.)

صِبْغَةٌ *A small swelling, or pustule; syn. قَرَحَةٌ.* (Ibn-'Abbád, O, K.)

صِبْغَةٌ: see **صَمِغٌ**: — and see also **صَمِغَانِ**.

صِبْغَةٌ: see **صَمِغٌ**.

صَمِغَانِ (Ibn-'Abbád, O, K,) and **أَبَا** **صَمِغَةٍ** (K,) *I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum.* (Ibn-'Abbád, O, K.)

الصَّمِغَانِ: see what next follows, in two places.

الصَّمِغَانِ (IDrd, S, O, K,) like **الصَّمِغَانِ**, [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and **الصَّمِغَانِ** (AO, O, K,) and **الصَّمِغَانِ** (Lth, O, K,) *The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAqr, O, K;) called by the vulgar الصَّوَارِيْنِ, (O in this art.,) or الصَّوَارِيْنِ, for الصَّوَارِيْنِ: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the **صَمِغَانِ** are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سَوَاكِ. (TA.)*

صَمِغٌ [app. *Milk that is gummy; describing biestings not yet clear.*] (TA voce **صَمِغٌ**, q. v.) — And **شَاةٌ مَصِغَةٌ بِلَبْنِهَا** (O, TA,) in the copies of the K, erroneously, **بِلَبْنِهَا**, (TA,) *A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked.* (O, K, TA.)

صَمِغٌ *Ink made with [the addition of] صَمِغٌ [or gum]:* but [J says] I know not from whom I heard this. (S.)

صمير

For words mentioned under this head in the K, see art. **صمير**.

صمغ

صَمِغَانِ *The interior of the ear-hole.* (K.) — And The dirt (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also **صَمِغَانِ**; (S, K;) and so **صَمِغَانِ** and **صَمِغَانِ**: (K and TA in art. **صَمِغَانِ**;) pl. **صَمِغَانِ**. (TA.)

صَمِغَانِ: see above. — Also sing. of **صَمِغَانِ** (TA) which signifies *The thin, or slender, shoots of the أصول [i. e. stems, or lower parts,] of the نَصِي (K, TA) and of the صَلِيَانِ: (TA:) or the sing. signifies the أمصوغ of the نَصِي; which is a kind of thing that is plucked therefrom, resembling a rod.* (AHn, TA.)

صَمِغَانِ *Thick milk, (S, K,) of a consistency resembling liver, so that it quivers.* (S.)

صَمِغَانِ and **صَمِغَانِ** signify the same; (ISH, K;) i. e. *Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates:* (ISH, TA:) or food, and milk, *having no taste.* (IAqr, TA.)

صمى

1. **صَمَى** (K,) aor. **يَصِمِي**, (TK,) inf. n. **صَمِيَانٌ**, *He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also **اصمى**. (K.) — And **صَمِيَانٌ**, (S, M, K,) likewise an inf. n. of which the verb is **صَمَى**, aor. as above, said of a man, (TK,) signifies [also] *The act of escaping, or getting loose or at liberty, syn. تَقَلَّتْ*, (M, and so in some copies of the S, in other copies of the S and in the K **تَقَلَّبَ**, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and *leaping.* (S, M, K.) — **صَمَى**, aor. as above, (S, Msb, K,) inf. n. **صَمَى**, (Msb,) said of an animal that is an object of the chase, means *He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K.)* — **صَمَاهُ الْأَمْرُ**, (Lth, K,) aor. as above, (TA,) *The thing, or event, betided him, or befell him.* (Lth, K.) — And **مَا صَمَاكَ عَلَيْهِ** *What incited, urged, induced, or made, thee to do it?* (K, TA.)*

3. **صَمَى مَنِيَّتَهُ** *He tasted, or experienced, his destiny, or death; as also **اصمأها**.* (M.)

4: see 1, first sentence. — **اصمى عَلَى لَجَامِهِ**, said of a horse, *He champed his bit, (S, M, K,) and went away, or along.* (S, M.) — **اصمى الصَّيْدَ** *He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA:) **أُنْمِي** is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow*

or by some accident. (Mḡb.) It is said in a trad., **كُلَّ مَا أَصَيْتَ وَدَعَّ مَا أَتَيْتَ** [Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mḡb, Mḡb.) — And **اصمى الرميّة** He transpierced the animal that he shot at, or shot. (M.) And **اصمت القوس الرميّة** The bow sent its arrow through the animal shot. (TA.) — See also 3.

7. **انصى عليه** He darted down, or rushed, (انصب, S, K, or انقض, M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him, (M,) to which Az adds, like as the hawk, or falcon, darts down (ينصى, i. e. ينقض). (TA.)

صبيان [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) *Quick, or swift*: (Har p. 93: [see I, first sentence:]) *courageous*; (S, M, K;) *earnest, not making a false show of bravery, in the charge, or assault*: (M, K:) and *strong, and mature in age*: (M, TA:) or the same word, (accord. to the TA,) or **صبيان**, (so in this sense accord. to a copy of the M,) *one who rushes upon men injuriously*: (M, TA:) accord. to the T, *one who seizes upon men unjustly*: accord. to IAḡr, *daring in acts of disobedience*: accord. to Z, applied to a man, it signifies **تمضاً** **على الأمور** [i. e. one who executes, performs, or accomplishes, affairs with energy; or who keeps, or applies himself, thereto with much constancy or perseverance: **تمضاً** being an intensive epithet, like **تكلماً** and **تلقاً** &c.]: (TA:) the pl. of **صبيان** is **صبيان**. (Kr, M, TA.)

صبيان: see the next preceding paragraph.

صن

1. **صن**, [aor., accord. to rule, ٢,] said of flesh-meat, i. q. **صل** [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.]

4. **اصن** He, or it, (a man, S, or a thing, Mḡb,) had a foul, or fetid, odour, such as is termed **صنان**: (S, Mḡb, K:) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like **صن**,] *It stank*. (TA.) And **اصنت** **البقلة** The herb, or leguminous plant, when held in the hand, stank. (TA.) And **اصن** said of water, *It became altered [for the worse]*. (K.) — Also *He elevated his nose*, (S, K,) or *his head*, (ISk, TA,) *from pride*. (ISk, S, K.) And hence, (S,) **اصنت** said of a she-camel, *She, having conceived, behaved disdainfully to the stallion*. (S, K.) — And *He was, or became, angry*. (K.) — **اصنت** said of a she-camel, (ISh, M,) or of a mare, (A'Obeyd, K,) when near to bringing forth, (A'Obeyd,) *Her young one struggled, or was in a state of commotion*, (A'Obeyd, M,) *in the part bordering upon her tail* [so I render **صلاها**], (A'Obeyd,) or *its hind leg fell [or happened to come] into that part*; (M;) or *her young one stuck fast in her belly, and it pushed with its head,*

(ISh, K,) or *with its shank and its nose*, (ISh,) *in the region of her anus*. (ISh, K.) The epithet applied to her in this case is **مصن**: (ISh:) and the pl. is **مصنات** and **مصان**. (Az, TA.) — **اصنت** said of a woman, *She became old, but having in her some remains [of vigour]*: and such is termed **مصن** and **مصنة**. (M.) — **اصن** also signifies *He spoke in a low, faint, gentle, or soft, manner*. (TA.) — And **اصن على الأمر** *He persevered, or persisted, in the affair*. (K.)

صن, (S, M, TA,) with fet-h, (S, TA,) accord. to the K **صن**, which is wrong, (TA,) [*A kind of basket*;] *a thing like a covered سلة, in which bread is put*, (S, K, TA,) and [other] food: (TA:) a large **زبيب**, like the **سلة**. (M.)

صن The urine of the **وهر** [or hyrax Syriacus], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) **صن الوهر** is also a term applied to *Small, round, flattened cakes*, (**أقراص**), which are brought from *El-Yemen to El-Hijaz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey*: mentioned by the hakeem Dáwood. (TA.) — Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. **الصن**, as in the K, (TA,) *One of the days called أيام العجوز*; (S, M, K;) said to be the first of those days. (M. [See art. **عجوز**].)

صنة i. q. **صبة** [q. v.] as signifying *A سفرة, or a thing like the سفرة*. (M in art. **صب**.)

صنة: see the next paragraph.

صنان *A stink, or stench*; (M, Mḡb;) whether of the armpit or otherwise: (Mḡb:) or, (S, K,) as also **صنة**, (K,) *the stink, or stench, of the armpit*, (S, K,) and *of the creases of the body when they are in a corrupt state*: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) *a sweet odour*. (M, TA.)

صنان *A courageous man*. (K.)

أصن *A man feigning himself unmindful, inadvertent, or heedless*. (K.)

مصن *A man having a foul, or fetid, odour, such as is termed صنان*; fem. with **ة**: and likewise applied to a he-goat when excited by lust. (TA.) — And *Elevating the nose*, (S, M, TA,) or *the head*, (AA, TA,) *from pride*, (AA, S, M, TA,) or *from anger*. (M.) So in a verse cited in art. **خفض**. (S.) — And **مصن غضباً** *Full of anger*. (Aḡ, S.) — See also 4, latter part, in two places. — Also *Silent*. (TA.) — And **المصن** signifies *The serpent that, when it bites, kills on the spot*: one says, **رماه الله بالمصن السكت**, [May God smite him with the silencing serpent that kills on the spot whomsoever it bites]. (IKh, TA.)

صنب

صناب *A sauce made of mustard* (S, M, A, K) and *raisins*. (S, A, K.) — And *Long in the back and belly*; as also **صنابة**: (IAḡr, O, K:) and so each with **س**. (IAḡr, O.)

صنابة: see what immediately precedes.

صنابي, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) *Of a colour between redness and yellowness*, (M, A, K, TA,) *with abundance of hair, and of fur*: (TA:) or *of a bay, or dark bay, or brown, colour*; syn. **كُمَيْت**: (S, O, K:) or *of a sorrel colour*; syn. **أشقر**: (K:) or *of this last colour having some white hairs intermixed therewith*: (S, O, TA:) so called because his colour resembles the sauce termed **صناب**: (TA:) **صنابي** being a rel. noun from **صناب**. (S, O, TA.)

مصنّب *Addicted to, or fond of, eating the sauce termed صناب*. (IAḡr, O, K.)

صنبر

Q. 1. **صنبرت النخلة** *The palm-tree became solitary, or apart from others*: (M:) or *became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit*. (M, K.) And **صنبر أسفل النخلة** *The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]*. (AO, and S in art. **صبر**, and TA.)

صنبر, (K, TA,) or **صنوبر**, (O,) [both probably correct,] *Anything slender and weak*, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is **صنابر**: and hence, app.,] — **صنابر** signifies *Slender arrows*; (T, M;) accord. to IAḡr: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the **صنابر** [a pl. of **صنوبر**] of the palm-tree: (TA:) occurring in this sense in a verse cited voce **ذلة**. (IAḡr, T, M.)

صنبر, and **صنبر**, and **الصنبر**: see **صنبر**.

صنبرة *Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c.,* (K, TA,) and the like. (TA.) — **بصنبرته** and **بصنبرته** and **بصنوبره** [which last is evidently, I think, a mistranscription for **بصنوبره**] is a saying mentioned by Ibn-'Abbád as meaning *I took the thing altogether*. (O.)

صنبر, (S, in art. **صبر**, M, O, K,) originally **صنبر**, (O,) *Cold*, as a subst.; (M, O;) as also **صنبر**: (O:) or *cold clouds*: (IDrd, O:) or *a cold wind* (M, K) *with mist or clouds*: (M:) occurring in a verse of Tarafeh with **كسر** to the **ب**: (M:) [see also **صنوبر**:] or **صنبر**, occurring in that verse, signifies the intense cold of winter; (S in art. **صبر**;) as also **صنابر**, (S, K,) of which the

sing. is **صُنْبُورٌ**. (TA.) On the expression of **فَارَافَهُ، حِينَ هَاجَ الصَّنْبِرُ**, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means **الصَّنْبِرُ**; but requiring to make the **ب** movent, he transfers to it the final vowel, as in the phrases **مَرَرْتُ بِبَكْرٍ** and **هَذَا بَكْرٌ**: he should therefore have said **الصَّنْبِرُ**; but regarding the expression as meaning **حِينَ هَجِيَ الصَّنْبِرُ**, he makes the **ب** to be with **kesr**, as though he transferred to it the **kesreh** of the **ر**: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with **teshdeed** to the **ن** and **ر**, and with **kesr** to the **ب**; saying,

* نَطَعِرُ الشَّحْمَ وَالسَّيْفَ وَنَسْقَى آءُ *
* مَحْضُ فِي الصَّنْبِيرِ وَالصَّرَادِ *

[We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) — Also **الصَّنْبِرُ**, (M, K,) or **الصَّنْبِيرُ**, (as in two copies of the **§** in art. **صبر**), and **صَنْبِرٌ**, [without the article **ال**, occurring in a verse of which the metre requires it to be thus written, with **teshdeed** to the **ن**] (TA.) One, (S,) namely, the second, (M, K,) of the days called **أَيَّامُ الْعَجُوزِ** [or **الصَّنْبِرِ** (see **عَجُوزٌ**):] (S, M, K.) — **الصَّنْبِرُ** [or **الصَّنْبِيرُ**] and **الصَّنْبِيرُ** may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of **صَنْبِرٌ** to that day is certain;] poetic necessity requiring the **ب** to be movent. (S.) — **صَنْبِرٌ** has also two contr. significations, namely, *Hot*: and *cold*: accord. to Th, on the authority of IAqr. (M.) You say **صَنْبِرٌ** غَدَاةً, (M,) or **صَنْبِرٌ**, (K,) and **صَنْبِيرٌ**, (as in a copy of the M,) or **صَنْبِيرٌ**, (K.) A cold morning: (M, K:) and a hot morning. (K.)

صُنْبُورٌ A solitary palm-tree, apart from others, (AO, S in art. **صبر**, and M, A in art. **صبر**, and K,) the lower part of which becomes slender, (S and A in art. **صبر**), and stripped of the external parts [or the stumps of the branches]: (S ubi supra:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K;) as also **صُنْبُورَةٌ**: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'an:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'an, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palm-tree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is **صَنْبِيرٌ** (IAqr) and **صَنْبِيرٌ**: (T, TA:) and the **صَنْبِيرُ** are also called **رَوَاكِبٌ** and **عَقَانٌ**. (Ibn-Sim'an.) — Hence, (A,) applied to a man, *Solitary; lonely*: (IAqr:) or *solitary,*

or *lonely, without offspring and without brother*: (S, A:) or *solitary, weak, vile, or ignominious, having no family nor offspring nor assistant*: (M, K:) or *having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations*: and *weak*: (IAqr:) and *mean, or ignoble*. (M, K.) See also **صَنْبِيرٌ**. And A young, or little, (K,) or *weak*, (TA,) boy, or child. (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] **صَنْبِيرِيٌّ**, (M, TA,) or they called him **صَنْبِيرِيٌّ**, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] **إِدَاوَةٌ**, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K.) — The [aperture called] **مَنْعَبٌ** of a watering-trough or tank [from which the water runs out]: (S, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) — And The mouth of a **قَنَاةٌ** [or water-pipe]. (M, K.) — Also A cold wind: and a hot wind. (O, K.) See also **صَنْبِيرٌ**. — And A calamity, or misfortune. (O, K.)

صُنْبُورَةٌ: see **صُنْبُورٌ**, first sentence.
صَنْبِيرٌ and **صَنْبِيرٌ**: see **صَنْبِيرٌ**. — **صَنْبِيرٌ** and **صَنْبِيرٌ**: [The pine tree;] a certain kind of tree, (S in art. **صبر**, M, Mgh, Msh, K,) well known, from which, (Msh,) or from the roots of which, (Mgh,) **زَيْتٌ** [i. e. pitch] is obtained, (Mgh, Msh,) green in winter and summer, (M,) the fruit of which is like small **لُوزٌ** [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] **هَدَبٌ** [q. v.]: (Mgh:) or the fruit [i. e. the cone] (S, M, K,) of that tree, (S,) [i. e.] of the **أَرْزٌ**; (M, K;) the trees being called **أَرْزٌ**: (M:) A'Obeyd says that it signifies the fruit of the **أَرْزَةِ**, and that the tree is called **صُنْبُورَةٌ** [which is the n. un.] on account of its fruit. (TA.) — See also **صَنْبِيرَةٌ**.

صَنْبِيرَةٌ [n. un. of **صَنْبِيرٌ**, q. v. — And] The middle of anything. (O.)

الظِّلُّ الصَّنُوبِرِيُّ The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

صَنْبِيرِيٌّ dim. of **صُنْبُورٌ**, q. v. (M, TA.)

نَخْلَةٌ مُصْنَبِرَةٌ A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.)

صنج

صَنْجٌ [A cymbal;] a thing made of brass,

[having its fellow of the same kind,] one of which was struck with the other; (S, Mgh, Msh, K;) of a round form: (Mgh, Msh:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. **صَنْجٌ**: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, Msh) and the like, (L,) of brass, or copper: (Msh:) an arabicized word (S, Mgh, Msh) [app. from the Pers. **سَنَج** or **سِنَج**]. — Also A certain stringed instrument [of music]; (S, Mgh, Msh, K;) [app. the kind of harp called by the Persians **چنگ**, and by the modern Arabs **چنگ**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] an instrument peculiar to the 'Ajam; (S, Mgh, Msh;) but the Arabs sometimes applied the name of **صَنْج** to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Msh, K.) — **صَنْجُ الْجِنِّ** signifies **صَوْتُهَا** [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kuṭamee. (TA.)

صَنْجَةُ الْمِيزَانِ: see **سَنْجَةٌ**: its pl. is **صَنْجَاتٌ** (Mgh) [and app. also **صَنْجٌ**, like **سِنَجٌ**].

صَنْجٌ A player with [or upon] the **صَنْج**, meaning [the cymbal, and also] the stringed instrument so called: and in like manner **صَنْجَانَةٌ**: (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the **صَنْج**]: (Har p. 617:) and signifies also a woman having [or playing with] a **صَنْج**, as in a verse cited voce **جَدَا** in art. **جَدُو** [where it evidently means a female player with cymbals]. (L.)

صَنْجَانَةٌ: see the next preceding paragraph. — **صَنْجَانَةُ الْجَيْشِ** means + The singer of the army: — and also + The well-known **بَطَلٌ** [or man of courage or valour] (Har p. 617.) — **Aashà-Benee-Kays**, (L, K,) also called **Aashà-Bekr**, (L,) used to be called **صَنْجَانَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi supra.)

صند

صَنْدِيدٌ: see what follows, in three places.

صَنْدِيدٌ A courageous lord or chief; (S, L, K;) as also **صَنْدِيدٌ**: (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (Aq, IAqr, L,) or the latter, (K,) a noble lord or chief: (Aq, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAqr, L, K:) a defender of an army: (IAqr, L:) **جَمَاعَةُ الْعَسْكَرِ**, by which the pl. **الصَّنَادِيدُ** is expl. in the K, is a mistake for **حَمَاةُ الْعَسْكَرِ**, the words used by IAqr: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. **صَنَادِيدُ**. (IAqr, A, L.) Accord. to some, the ن is augmentative; and the word is derived from **الصَّدَّ**, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also *Overcoming*, (K, TA,) and *great*. (TA.) **دَاءُ الصَّنَادِيدِ** is *The disease called ذَاتُ الْجَنْبِ*. (T in art. **جَنْبُ**.) — Also *A calamity; a misfortune; or a great, or formidable, event*: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, **نَعُوذُ بِاللَّهِ مِنْ صَنَادِيدِ الْقَدَرِ** *We seek protection by God from the calamities, &c., of destiny*: (S, M:*) or *from its great and overpowering afflictions*. (L.) — Also, (accord. to the TA,) or **صِنْدِيدٌ**, (accord. to the K,) *An isolated ledge of a mountain*. (K, TA.) — **رِيحٌ صِنْدِيدٌ** † *Violent wind*. (A, K.) — **بُرْدٌ صِنْدِيدٌ** † *Vehement, or intense, cold*. (A, K.) — One says, **مَرَّتْ عَلَيْنَا صَنَادِيدُ** † *Times of intense cold befell us*. (A.) [See also another ex. voce **صَحْدَانٌ**.] — And **حَرٌّ صِنْدِيدٌ** † *Vehement, or intense, heat*. (A.) One says **يَوْمٌ حَامِي الصَّنَادِيدِ**, (Th, M, L,) or **الصَّنَادِيدِ**, (A, K,) *A day of vehement, or intense, heat*. (Th, M, A, L, K.) — **غَيْثٌ صِنْدِيدٌ** † *Rain consisting of large drops*: (S, K:) or *that falls in large quantity*: pl. **غَيُوثٌ صَنَادِيدٌ**. (A.) And one says, **رَمَتِ السَّمَاءُ بِصَنَادِيدِ الْبَرَدِ** † *The sky cast down large hail-stones*. (A.) — **الصَّنَادِيدُ مِنَ السَّحَابِ** † *Great clouds*: (M:) or *clouds that pour forth much rain, in large drops*. (L.)

صندوق

صُنْدُوقٌ, (S and Mgh in art. **صَدَق**, and K in a separate art.,) thus, with **ص**, accord. to ISk, (S,) and **صُنْدُوقٌ**, (K,) or the latter is vulgar, (Mgh,) [*A chest, coffer, or trunk*: strangely expl. in the TA as meaning *a جَوَالِقِي*:] and **زُنْدُوقٌ** and **سُنْدُوقٌ** are dial. vars. thereof: (K:) pl. **صَنَادِيقٌ**. (S, Mgh, K.)

صَنَادِيقِي *A maher of chests, coffers, or trunks*. (TA.)

صندل

Q. 1. **صَنْدَلٌ**, said of a camel, (IAqr, M, O, K,) and of an ass, (K,) *He was big in the head*, (IAqr, M, O, K,) and *hard, or strong, or hardy, and large*. (K.)

Q. 2. **تَصَنَدَلٌ** *He exerted himself in amatory conversation or dalliance with women*. (Ibn-'Abbád, O, K.) — And *He wore what is termed the صَنْدَلُ, a thing resembling the boot, with nails in the sole*. (Mgh.)

صَنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also **صَنْدَلٌ**, (M, K,) *Big in the head*: (S, O:) or *strong in make, big in the head*: (T, TA:) or *large, strong, big in the head*: (M:) or *big in the head, and hard, or strong, or hardy, and large*: (K:) or accord. to IDrd, **صَنْدَلٌ**, applied to a camel, signifies

hard, or strong, or hardy: (O:) the pl. of the former [or of each] is **صَنَادِلٌ**. (S, O.) — Also, i. e. **صَنْدَلٌ**, *A species of trees, (S, O, Mgh,) or a kind of wood, (M, K,) well known, (Mgh,) of sweet odour, (S, M, O,) and of several sorts*: (TA;) [i. e. *sandal-wood*;] *the best of which is the red, or the white, (K, TA,) or the yellow*: (TA;) *a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers*: (K, TA:) *the infusion of its sawdust and the continual smelling of it weaken the venereal faculty*. (TA.) — It is also a Pers. word (**كَلِمَةٌ أُعْجَبِيَّةٌ**) [or rather an arabicized word from the Pers. **سَنْدَلٌ**] signifying *A thing resembling the boot (الصَنْدَلُ), in the sole of which are nails*: pl. **صَنَادِلٌ**. (Mgh.)

صَيْدَلَانِي i. q. **صَنْدَلَانِي**. (O, K.) See the latter, in art. **صَدَل**.

صَنَادِلٌ: see **صَنْدَلٌ**, above, in two places.

صنر

صَنْارٌ, as some say, or **صَنْارٌ**, (M,) or both, but the former is the more common, (K,) *The kind of tree called ذَنْبٌ* [i. e. *the plane-tree*]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] **چَنَار**. (K.)

صَنْارٌ, (K,) or **صَنْارَةٌ**, (S, O, M,) or the latter is not allowable, (TA,) *The head of a spindle*: (S, O, K;) i. e. (S) *the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron* (S, M, TA) *that is in the head of the spindle*: (M, TA:) or, accord. to Lth, the latter signifies *a woman's spindle*; and is a foreign word introduced into the Arabic language. (TA.) — See also **صَنْارٌ**.

صَنْوَرٌ *A niggardly man, of evil disposition*: (T, O, K:) mentioned by IAqr. (T, O.) [See also **صَنْارَةٌ**.]

صَنْارَةٌ: see the next paragraph.

صَنْارَةٌ: see **صَنْارٌ**. — Also *The handle of the [kind of shield called] حَجَفَةٌ*: (S, K:) pl. **صَنْائِرٌ**. (K.) — And *The ear*: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also *A man evil in disposition*; (M, K;) on the authority of IAqr; (M;) as also **صَنْارَةٌ**; (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAqr, (TA,) *Bad in respect of أدَبٌ [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known*: (K, TA:) pl. as above. (TA.)

صنط

صَنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of **سَنْطٌ**, q. v. (K.)

صنع

1. **صَنَّعَ الشَّيْءَ**, aor. =, inf. n. **صَنَّعَ** and **صَنَّعَ**, *He made, wrought, manufactured, fabricated, or constructed, the thing*; syn. **عَمِلَهُ**: (K:) [or *he made it, &c., skilfully, or well*; for] **الصَّنْعُ** signifies **إِجَادَةُ الْفِعْلِ**; and every **صَنَّعَ** is a **فِعْلٌ**, but every **فِعْلٌ** is not a **صَنَّعَ**; and it is not predicated of [irrational] animals [unless tropically, (see **أَصْنَعُ**)] nor of inanimate things, like as **الْفِعْلُ** is: (Er-Rághib, TA.) — [Hence,] **صَنَّعَ** signifies also † [*He fabricated speech or a saying or sentence or the like*:] *he forged a word*; and poetry, **عَلَى فُلَانٍ** *in the name of such a one*. (Mz, 8th نوع.) — And **صَنَّعَ**, inf. n. **صَنَّعَ** [and **صَنَّعَ**] and **صَنَّعَ**, [with the objective complement understood,] *He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture*. (MA.) — And **صَنَّعَ إِلَيْهِ مَعْرُوفًا**, (S, O, K,) aor. as above, (K,) inf. n. **صَنَّعَ**, with damm, *He did to him a benefit, favour, or kind act*: and **صَنَّعَ بِهِ صَنِيعًا** *he did to him an evil, or a foul, deed*: syn. **فَعَلَهُ**: (S, O, K:) and one says also [in the former of these two senses], **أَصْطَنَعَ عِنْدَهُ صَنِيعَةً**; (S, Mgh, K;) syn. **أَتَّخَذَهَا**; (K;) or **أَحْسَنَ إِلَيْهِ**. (Mgh.) The saying **مَا صَنَعْتَ وَأَبَاكَ** means **مَعَ أَبِيكَ** [i. e. *What didst thou together with thy father?*]. (S.) The saying of the Prophet, **إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ** [*If thou be not ashamed, do what thou wilt*], is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, *he who is not ashamed does what he will*: (O, L, TA:*) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeid to be the right meaning. (L.) In the phrase **صَنَّعَ اللَّهُ**, in the Kur [xxvii. 90, which may be rendered *By the doing of God*], **صَنَّعَ** is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning **ذَلِكَ** to be understood before it. (Zj, O, TA.) One says also, **صَنَّعَ اللَّهُ** and **مَا أَحْسَنَ صَنَّعَ اللَّهُ عِنْدَكَ** [*How good is the doing of God with thee, or at thine abode!*]. (K.) — And **صَنَّعَتْ فَرَسِي**, inf. n. **صَنَّعَتْ** and **صَنَّعَتْ**, † *I tended well my horse; or took good care of him*; (S, O, K, TA;) *supplied him with fodder, and fattened him*: and **صَنَّعَ جَارِيَتَهُ** † *he reared, or nourished, his girl, or young woman*: (TA:) and **صَنَّعَتْ الْجَارِيَةَ** † *the girl, or young woman, was treated [or nourished] well, so that she became fat*; as also **صَنَّعَتْ**, inf. n. **تَصَنَّعَتْ**: (K, TA:) or you say **أَصْنَعَ الْفَرَسَ**, (so accord. to my MS. copy of the K,) or **أَصْنَعَ الْفَرَسَ**, (so accord. to other copies of the K, and in the O, [in the CK **أَصْنَعَ الْفَرَسَ**]) without teshdeed; [which seems to indicate that the right reading is **صَنَّعَ**, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that **أَصْنَعَ الْفَرَسَ** is said by IK† to be a dial. var. of **صَنَّعَ**;] (O, K;) and **صَنَّعَتْ الْجَارِيَةَ**,

with teshdeed, meaning *he treated [or nourished] well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the ك صَنِعَ الْجَارِيَةِ ك;]) because the تصنع of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صَنِعَ جَارِيَتِهِ without teshdeed: and hence the phrase in the Kur [xx. 40.], وَلْتَضَعْ عَلَىٰ غَيْبِي, (TA,) meaning †[And this I did] that thou mightest be reared and nourished in my sight; (O, TA;) for which some read وَلْتَضَعْ, as an imperative; and some, وَتَضَعْ, meaning *and that thou mightest work in my sight*, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, صَنَعَتْ نَفْسَهَا: see 5. And you say also †اصطنعته, meaning †I reared him; and educated, disciplined, or trained, him well. (S, O, K, TA.) — Accord. to IDrst, صَنِع, inf. n. صَنِعٌ, signifies *He was, or became, skilled, or skilful*: but IB says that صَنِع has not been heard. (TA.)

2: see 1, latter half, in two places.

3. صَانِعَةٌ primarily signifies *The doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) — Hence, (TA,) †The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say صَانِعُهُ †He treated him with gentleness, or blandishment; &c. (O, TA.) And †He acted hypocritically with him. (TA.) And صَانِعُهُ عَنِ الشَّيْءِ †He strove, or endeavoured, to turn him from the thing by deceit, or guile. (TA.) — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) †The act of bribing. (S, O, Mṣb, K, TA.) One says, صَانِعَ الْوَالِيَّ †He bribed [the prefect, ruler, judge, or the like]. (TA.) And صَانِعُهُ بِالْمَالِ †He bribed him with property, wealth, or money. (Mgh, TA.) And it is said in a prov., مَنْ صَانِعَ بِالْمَالِ لَمْ يَخْتَشِرْ مِنْ طَلَبِ الْحَاجَةِ †[He who bribes with property is not ashamed of demanding the thing wanted]. (S, O, TA.) — Also †A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof: one says, يَصَانِعُكَ بِبَدَلِهِ سِيرَهُ †[He keeps back from thee somewhat by the manner in which he exerts his power of going]. (O, K, TA.)

4. اصنع He (a man, O) aided, or assisted, another. (O, K.) And accord. to Ibn-'Abbād, followed in the O and TṢ and K, one says also, اصنع الآخرق, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawādir of IAqr, where the latter says that اصنع الرجل means اُعَانَ الْآخَرَق [i. e. *The man aided, or assisted, the unskilful*]. (TA.) — اصنع الفرس: see 1, latter half. [Freytag states, as on the authority of the K, that اصنع, said of a horse,

signifies “Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset” (which is nearly the same as a signification of صَانِع likewise mentioned by him): but this is a mistake.]

5. تَصَنَّعٌ signifies *The affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (S, O, K, TA; [الصمت in the CK is a mis-transcription for الصمت;]) and the making a show thereof; (TA;) and the adorning oneself (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And تَصَنَّعَتْ, said of a woman, means صَنَعَتْ نَفْسَهَا [She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O;) or she adorned, or embellished, herself. (PṢ.)

8: see 1, former half. — Accord. to Er-Rāghib, اصطناعٌ signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state*. (TA.) — And hence, he says, the phrase in the Kur [xx. 43], وَاصْطَنَعْتُكَ لِنَفْسِي, which means †And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA:) or it means *I have reared thee*, (Az, TA,) or *I have chosen thee*, (O, K, TA,) [for myself,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. — One says also, اصطنع خاتمًا *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] — And اصطنعه [in which the pronoun seems to refer to رِزْق i. e. sustenance, &c.,] also signifies قَدَّمَهُ [app. meaning *He offered it*]. (TA.) — And اصطنع [alone, for مَصْنَعَةٌ], †He made, or prepared, a repast, feast, or banquet, to which to invite friends. (O, K, TA.) And †He prepared food to be dispensed in the way, or cause, of God: (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. استصنعه, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, استصنع الشيء signifies *he invited, or he induced, or caused (دَعَا) [another] to make the thing*. (TA.) In the saying of Es-Sarakhsee, اسْتَصْنَعَ عِنْدَ الرَّجُلِ قَلَنْسُوَةً [app. meaning *He asked, or desired, the man to make for him a قلنسوة (q. v.)*], عند is redundant. (Mgh.) [See also 8.]

صَنَّعٌ: see صَنَّعٌ, in two places. — Also, and صَوْنَعٌ, *A certain small creeping thing, or insect, (دَوَابَّةٌ) or a flying thing (طَائِرٌ)*: (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. ضَع) and صَوْنَعٌ: in one case or the other mistranscribed. (TA in art. ضَع.)

صَنَّعٌ an inf. n. of صَنَّعٌ [q. v.] (S, K, &c.) — And i. q. رِزْقٌ [Sustenance, &c.]. (TA.) — See also صَنَّعٌ, in two places.

صَنَّعٌ A tailor: (O, K:) or one who is gentle, delicate, or skilful, (رَفِيقٌ, O,) or thin, fine, or delicate, (رَفِيقٌ, so in the copies of the K,) or slender, or small, (رَفِيقٌ, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also صَنَّعٌ, in five places. — Also A مَصْنَعَةٌ of water; (O, K, TA;) i. e. a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while: (TA:) pl. أُصْنَاعٌ: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أَحْبَاسَ of water أُصْنَاعٌ; (see أَحْبَسَ, of which احباس is the pl.); for I do not find مَصْنَعَةٌ thus expl. in any lexicon except the TA:] and صِنَاعَةٌ, with teshdeed, and صِنَاعٌ, (O, K,) like سَحَابٌ, (K,) accord. to Lth, (O,) signify pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while; (O, K;) like the حَبَاسَةُ [q. v.]. (O.) — See also مَصْنَعَةٌ, in two senses. — Also A manufactured thing (K, TA) of any kind, (TA,) such as a سَفْرَةٌ [q. v.], (K, TA,) &c. (TA.) — And †A garment. (Ibn-'Abbād, O, K, TA.) You say, رَأَيْتُ عَلَيْهِ صِنَاعًا جَدِيدًا †[I saw upon him a goodly garment]. (Ibn-'Abbād, O, TA.) — And †A turban. (IAqr, O, K, TA.) — And The [iron instrument with which flesh-meat is roasted, called] سَفُودٌ. (O, TṢ, K.) El-Marrār El-Fak'asee says, describing camels,

وَجَاءَتْ وَرُكْبَانُهَا كَالشَّرُوبِ
وَسَائِقُهَا مِثْلُ صِنْعِ الشَّوَاءِ

[And they came, their riders being like drinkers, or drunkards, and their driver like the سَفُود of roasted flesh-meat]. (O.) In the L, السود is put in the place of السفود; and after citing the verse above, [and app. reading مِثْلٌ, regarding it as relating to the camels,] the author says that the poet means, سَوْدُ الْأَتْوَانِ. (TA.) — And Roasted flesh-meat [itself]; syn. شَوَاءٌ. (So in copies of the K. [SM says that the right reading, as the explanation of الصِّنْع in this instance, is الشَّوَاء; and cites IAqr as saying الصِّنْعُ الشَّوَاءَ نَفْسُهُ: but I think that the right reading is indicated by the addition of نَفْسُهُ to be الشَّوَاء; and that IAqr gives this signification after mentioning that which here next precedes it.]

رَجُلٌ صَنَّعَ الْيَدَيْنِ, (Mgh, L, Mṣb,) and رَجُلٌ صَنَّعَ, (S, Mgh, O, Mṣb, K,) and صَنَّعَ الْيَدِ, (Th, TA,) and صَنَّعٌ الْيَدَيْنِ, (S, O, K,) and صَنَّعٌ الْيَدِ, (TA,) and صَنَّعٌ الْيَدِ, (IB, TA,) and Sh is related to have said, رَجُلٌ صَنَّعٌ, (TA,) and صَنِيعٌ الْيَدَيْنِ, (S, O, K,) and صَنِيعٌ الْيَدِ, (TA,) and صَنَّاعٌ الْيَدَيْنِ, (K,) and صَنَّاعٌ الْيَدِ, but not صَنَّاعٌ alone when applied to a male, (TA,) A man skilful in the work of the hands or hand: (S, Mgh, O, Mṣb, K, TA:) and a company of men you term قَوْمٌ صَنَّعِيٌّ and صَنَّعِيٌّ

صُنِعِي ٱ الأيدي ٱ صُنِعِي، and صُنِعِي ٱ الأيدي ٱ صُنِعِي، (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of ٱ صُنِع] and أَصْنَعُ الأيدي (K, [in the CK, erroneously, أَصْنَعِي,]) which is pl. of البِد ٱ صُنِع or of البِد ٱ صُنِع، or, accord. to Sb, as IB says, the only pl. of ٱ صُنِع is صُنْعُون، and in like manner in the case of ٱ صُنِع you say صُنْعُو البِد، (TA,) and رَجَالُ صُنِع is mentioned as on the authority of Sb, (K,) and Sh is related to have said قَوْمٌ صُنْعُون، [using the latter word as pl. of ٱ صُنِع] with the ن quiescent. (TA.) And you say ٱ صُنِعُ، (ISk, Mgh, Mṣb, TA,) and صُنْعُ الأيدي (S, O, K,) and صُنْعُ الأيدي (IJ, TA,) an instance of an epithet applied to a woman like كَعَابٌ and رَدَاخٌ and حَصَانٌ، (TA,) the ٱ of prolongation before the final letter resembling, and rendering needless, the ة in صُنْعَةٌ، (IJ, TA,) which is not allowable, (IJ, * Mgh, Mṣb, TA,*) though an instance of it occurs used on the ground of analogy: (Mgh:) *A woman skilful in the work of the hands or hand*; (ISk, S, O, K, TA;) *who makes things in a suitable manner; who sews, and cuts out or makes, leathern buckets*; (ISk, TA;) contr. of حَرْقَاءٌ; (Mgh, Mṣb;) and ٱ صُنِعَةٌ صُنِعَةٌ signifies the same: (TA:) and أَمْرَاتَانِ صُنْعَانِ and نِسْوَةٌ صُنْعٌ. (S, O, K.) Th preferred البِد صُنِع as applied to a man; and الأيدي صُنِع as applied to a woman. (IB, TA.) Accord. to IDrst, صُنِع is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., لَا تَعْدَمُ صُنْعٌ ثَلَّةٌ [expl. in art. ثل]. (TA.) — [Hence,] one says of a poet, and of any one who is eloquent, رَجُلٌ صُنِعُ اللِّسَانِ † [A man skilful in the use of the tongue]: and in like manner, لِسَانٌ صُنِعٌ † [a skilful tongue]. (K, TA.) And اللِّسَانُ صُنْعٌ † *A woman sharp-tongued: or long-tongued: syn. سَلِيْطَةٌ. (TA.)*

صُنِع: see صُنِع، last sentence.

صُنْعَةٌ *Work or handicraft, an art, a craft or handicraft, or a trade*; (KL;) as also صُنَاعَةٌ: (KL, PS:) *any habitual work or occupation of a man*; as also حَرْقَةٌ; (K in art. حرف;) [and so صُنَاعَةٌ, as is indicated in the K voce حَرْقَةٌ; whence] one says, صُنَاعَتُهُ رِعَايَةُ الإِبِلِ [His habitual work or occupation, or his business, is the tending, or pasturing, of camels]: (M, and K in art. رعى:) or صُنْعَةٌ [more particularly] signifies the work of the صَانِع; (S, O, K;) [a manufacture, or work of art; and workmanship, or the skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and صُنَاعَةٌ، the حَرْقَةٌ [i. e. craft, or habitual work or occupation,] of the صَانِع، (S, Mgh, O, Mṣb, * K,) meaning of him who works with his hand: (Mgh:) the pl. of ٱ صُنَاعَةٌ is صُنَائِعُ and صُنَاعَاتُ. (KL.) — It is

also an inf. n. of 1 as used in the phrase صُنِعْتُ فَرَسِي [q. v.]. (S, O, K, TA.)

أَسْهُرُ صُنْعَةٌ، with damm, *Arrows that are equal, equable, uniform, or even, the work of one man.* (TA.) [Perhaps صُنْعَةٌ is a quasi-pl. n. of صُنِعٌ applied to an arrow.]

صُنِعِي and صُنِعِي and صُنِعِي and صُنِعِي: see صُنِع.

صُنَاع: see صُنِع: and see also صُنِع، in eight places.

صُنُوعٌ in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof:" accord. to Skr, it means The خُرُرُ [app. either the seams or the stitch-holes] of a مَزَادَةٌ or of an إِدَاوَةٌ: or, as some say, the thongs used in the sewing thereof: and some say the making thereof, so that in this case it is an inf. n. (TA.)

صُنِعٌ an inf. n. of 1 [q. v.]. (MA.) — And i. q. ٱ مَصْنُوعٌ [meaning *Made, wrought, manufactured, fabricated, or constructed: or made, &c., skilfully, or well: see 1, first sentence.*] (TA.) — [Hence,] † *Food* (O, K, TA) *that is made, or prepared, and to which people are invited*; (TA;) and ٱ مَصْنُوعَةٌ signifies [the same, i. e.] † *a repast, feast, or banquet, to which friends are invited*: (O, K, TA:) one says, كُنْتُ فِي صُنِعِ فُلَانٍ † *I was at the repast of such a one, made, or prepared, by him, to which people were invited*: and ٱ المَصْنُوعَةُ † *the repast to which friends were invited.* (TA.) And (i. e. the former word) † *Food prepared to be dispensed in the way, or cause, of God.* (TA.) — Also, applied to a sword, *Polished*, (S, O, K, TA,) *and proved by experience*; and so applied to an arrow: (K, TA:) or, applied to a sword, *frequently renovated by polishing*: (A, TA:) pl. صُنْعٌ. (TA.) — And, applied to a horse, † *Well tended*; (S, O, K, TA;) *supplied with fodder, and fattened.* (TA.) And [in like manner it is applied to a human being:] one says,

هُوَ صُنِعِي † *He is the person whom I have reared; and whom I have educated, disciplined, or trained, well*; (O, K, TA;) and so صُنِعِي; (S, * O, K,

TA;) and فُلَانٌ هُوَ مَصْنُوعَةٌ † *he is the person whom such a one has reared; &c.* (Z, TA.) — And † *A goodly and clean garment.* (A, L, TA.)

— And *A deed, or an action*; (S, O, K, KL;) and so صُنِعَةٌ: (Ḥam p. 198:) one says, صُنِعَ

بِهِ صُنِعًا قَبِيحًا *He did to him an evil, or a foul, deed*: (S, O, K:) and صُنِعَةٌ صُنِعَةٌ means *The evil [consequence] of a deed.* (Ḥam ubi suprà.) And [particularly] *A good deed, a benefit, favour, or kind act*; (O, K, TA;) and so صُنِعَةٌ: (S, * O,

Mṣb, K:) [see a verse cited voce مَصْنَعُ:] pl. [of either, of the latter agreeably with rule,] صُنَائِعُ. (O, K.) — Also *Skilful in work of the hands or hand*: (S, O, K, TA:) fem. [in this sense] with ة. (TA.) See صُنِع، in four places. Accord. to IDrst,

صُنِعٌ [likewise] signifies *Skilled, or skilful, as part. n. of صُنِع*; but IB says that صُنِع has not been heard. (TA.)

صُنَاعَةٌ: see صُنْعَةٌ، in four places. The saying of 'Alee, يُوْخَذُ مِنْ كُلِّ صُنَاعَةٍ صِنَاعَتُهُ، if correctly related, means *From every one possessing skill in manufacture should be taken, or procured, that which he has manufactured: or perhaps مِنْ is a mistake for عَنْ، and the meaning is, from every craftsman is to be acquired his craft.* (Mgh.)

صُنِعَةٌ: see صُنِع، latter half, in four places.

صُنَاعِيَةٌ *Persons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Amir Ibn-Et-Tufeyl.* (TA, in this art. and in art. صليع.)

صُنَائِعِي: see صُنَاع.

صُنَاعٌ [An expert صَانِع i. e. manufacturer &c.] (TA. [There mentioned only as a proper name, or surname.]

صُنَاعَةٌ: see صُنِع، former half.

صَانِعٌ *A handicraftsman; manufacturer; or worker, or maker, with his hand*; (S, * Mgh, O, * Mṣb, * K;) or *one having a صُنْعَةٌ [i. e. craft &c.] which he exercises*; (TA;) [an artificer, or artisan;] and صُنَائِعِي is [used in the same sense, and particularly as meaning *one who works for hire under a master*; being] a rel. n. from صُنَائِعُ [pl. of صُنَاعَةٌ], like أَنْمَاطِي and أَنصَارِي: (TA:) the pl. of صَانِع is صُنَاعٌ. (Mṣb, TA.)

صُونَع: see صُنِع.

أَصْنَعُ [More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سُرْفَةٌ، and another voce تَنْوُطٌ.

مَصْنَعٌ [may be used, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

• إِنَّ الصُّنِيعَةَ لَا تَكُونُ صُنِيعَةً •
• حَتَّى يُصَابَ بِهَا طَرِيقُ المَصْنَعِ •

[which may be rendered *Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith.*] (O, TA.) — In the following verse of Náfí Ibn-Laķeet, (TA in this art. and in art. ريش,) wrongly ascribed by J [in arts. ريش and مرط] to Lebeed, (TA in art. ريش) and ascribed by others to other poets, (TA in art. مرط,) it is expl. by IAqr as signifying *A place that is deemed goodly [in workmanship]*; syn. مَسْتَمَلِحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered *a place of skilful workmanship*]: the poet says,

• مَرُطُ القَدَادِ فَلَيْسَ فِيهِ مَصْنَعٌ •
• لَا الرِّيشُ يَنْفَعُهُ وَلَا التَّعْقِيبُ •

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Mṣb, K) and مَصْنَعَةٌ (S, O, K) and مَصْنَعٌ (O, Mṣb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حَوْضٌ (S, Mgh, O, K, TA,) or like a صَبْرِيحٌ (Mṣb, TA) and a بَرْكَةٌ (Mṣb,) that is made, or constructed, (Mgh, Mṣb,) for collecting the water of the rain: (S, Mgh, O, Mṣb, K, TA:) pl. مَصَانِعٌ (O, Mṣb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِعٌ is another pl. of مَصْنَعَةٌ, the ي being inserted by poetic license; or it may be pl. of مَصْنُوعٌ or مَصْنُوعَةٌ: and مَصْنُوعٌ [in like manner] signifies a حَوْضٌ or a thing like a صَبْرِيحٌ: and مَصْنُوعٌ is said to be a pl. thereof: (TA:) or مَصْنُوعٌ signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعٌ. (TA voce بَرْكَةٌ.) See also مَصْنُوعٌ, in two places. — [The pl. مَصَانِعٌ signifies also constructions such as قُصُورٌ [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and مَصْنُوعٌ also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ مَصْنَعِ، meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also Places set apart for horses, away from the tents or houses: sing. مَصْنَعَةٌ. (AḤn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica."] — See also مَصْنُوعٌ, in two places.

مَصْنُوعٌ: see مَصْنُوعٌ, and مَصْنَعَةٌ. — Also † [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فَصِيحٌ) Arabic; differing from مَوْلُودٌ, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع.)

مَصْنُوعَةٌ فَلَانٍ: see مَصْنُوعٌ.

صنّف

صَنَّفَهُ (M, K,) inf. n. تَصْنِيفٌ (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:) the تَصْنِيفُ is the separating, or distinguishing, of things, one from another. (Mṣb.) — And hence, (Z, Mṣb, TA,) تَصْنِيفُ الْكِتَابِ (Z, TA) or الْكِتَابِ: (Mṣb:) you say, صَنَّفَ الْكِتَابَ, inf. n. as above, *He composed the book.* (MA.) — صَنَّفَتِ الْعِضَاءُ *The [trees called] عِضَاءُ became green: (M:) and**

صَنَّفَ الشَّجَرُ *the trees put forth their leaves: (O, K: [and the like is said in the Mṣb:] AḤn says that this signifies the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner تَصَنَّفَ: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner صَنَّفَ النَّبَاتِ [the plants, or herbage]: (TA:) and صَنَّفَ الثَّمَرُ, inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Mṣb:) and تَصَنَّفَ، and التَّبَيُّتُ، the [trees called] اِرطِي، and the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'Obeyd-Alláh Ibn-Kays-er-Ruḳeiyát says,*

سَقِيًا لِحُلُوَانِ ذِي الْكُرُومِ وَمَا
صَنَّفَ مِنْ تَبِيهِ وَمِنْ عَيْنِيْهِ

[*May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, from صَنَّفَ الشَّجَرُ, not from صَنَّفَهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَّفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,*] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, صَنَّفَتِ شَفْتَهُ *His lip became chapped.* (Ibn-'Abbád, O, K.) And تَصَنَّفَ سَاقَ النِّعَامَةِ *The shank of the ostrich became chapped.* (TA.)

صَنَّفَ: see what next follows.

صَنَّفٌ and صَنَّفٌ A sort, or species, (Lth, S, M, O, Mṣb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and a part, or portion, or constituent, of anything: (Lth, Mṣb, TA:) pl. (of the former, Mṣb) أَصْنَافٌ and (of the latter, Mṣb) صُنُوفٌ. (M, O, Mṣb, K.) — Also the former, i. q. صَفَةٌ [meaning *A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing.*] (M, K.) — See also صَنَفَةٌ.

صَنَّفٌ : } see the next paragraph.
صَنَفَةٌ : }

صَنَفَةٌ (S, M, O, K) and صَنَفَةٌ and صَنَفٌ (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَارٌ) (S, M,) or of a garment, (O, K,) The طَرَّةُ thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طَرَّةُ [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَةٌ) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صَنَفَةٌ is صَنَفَاتٌ and [coll. gen. n.] صَنَفٌ. (M.) — صَنَفَاتٌ, as used by a poet describing the سَرَابُ [or mirage], means, accord. to Th, † The sides, or borders, of the سَرَابِ; the سَرَابِ being likened by him to a [garment such as is called] مَلَأَةٌ. (M.) — And صَنَفَةٌ signifies also † A portion of a قَبِيْلَةٌ [or tribe]. (Sh, TA.)

عُودٌ صَنَفِيٌّ A species, or sort, of الطَّيْبِ عُودٌ صَنَفِيٌّ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عُودٌ, (O, K,) little differing from حَشَبٌ [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَمَارِيٌّ and superior to the قَاقِلِيٌّ: (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفٌ (O, K,) or أَصْنَفُ السَّاقِيْنِ (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صَنَفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.] — [As a subst., A literary composition; as also مَصْنُوفٌ: pl. of the former تَصَانِيفٌ; and of the latter مَصْنُوفَاتٌ.]

أَصْنَافٌ مُصَنَّفَةٌ [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مُبَوَّبَةٌ (S in art. بوب.) — See also تَصْنِيفٌ.

مُصَنِّفٌ [A literary composer; an author of a book or books]. — شَجَرٌ مُصَنِّفٌ (Z, O, K, TA,) [in the CK مُصَنَّفٌ, which is wrong, for it is] like مَحْدَثٌ (TA,) *Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits.* (TA.)

صنر

صَوَّرَ، inf. n. تَصْنِيْرٌ، i. q. صَوَّرَ [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

صَنْرٌ [An idol: or an idol of a particular kind:] a وَثْنٌ (S:) or a وَثْنٌ that is worshipped: (K:) or a وَثْنٌ that is made of stones, and of wood; as is said on the authority of I'Ab: (Mṣb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Mṣb on the authority of IF:) or the صنر is made of metals that melt; and the وَثْنُ is made of stone or of wood: (Mṣb:) or, accord. to Hishám El-Kelbee, the former is made of wood or of gold or

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Filree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal form, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the صنم, but this I suppose to be a mistake for the وثن)] is an incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. وثن: [from explanations given above, it seems that the reverse of this is the case:] and Abu-l-'Abbás states, on the authority of IAar, that **صَنَمَةٌ** and **نَصَمَةٌ** signify an image (**صُورَةٌ**) that is worshipped; (TA in the present art.); each of these two words is thus (**بِاتِّحَارِكٍ**), though it would seem that accord. to the **ك** the latter is **نَصَمَةٌ**: (TA in art. **نَصَمٌ**: (**ص**, **ك**)) it is said (**ص**) is an arabicized word, from **شَمَن** (**ص**, **ك**) [which is Pers., though SM says,] I know not in what language, for in Pers. it is **بَت** [i. e. **بَت**]: (TA:) the pl. is **أَصْنَامٌ**; (**ص**, **م**, **م**, **ش**); which, as used in the **ك**ur xiv. 38, is said by Er-Rághib to mean things that divert one from God. (TA.)

صَنْمَةٌ: see the next preceding paragraph. = Also A calamity; a dial. var. of **صَلَمَةٌ**; (**ك**, **ت**, **أ**;) which is mentioned by Az, but omitted in the **ك** in art. **صَلَمٌ**. (TA.) = And The **قَصَبَةٌ** [or quill] of any feather. (**ك**.)

صنو

4. **الصنن** *The palm-trees had pairs, or triplets, or more, growing together from single roots.* (IKt, TA.)

صُنُونٌ: } see the next paragraph.
صُنُونٌ: }

صُنُونٌ One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the **صُنُونٌ** of the other [or others growing with it]; (AHn, M;) as also **صُنُونٌ**, (M, K,) mentioned by Zj: (M:) two of such are termed **صُنُونَانِ** (S, K) and **صُنُونَانِ** and **صُنُونَانِ**, [which last implies that **صُنُونٌ** as well as **صُنُونٌ** is a dial. var. of **صُنُونٌ**,] and also **صُنُونَانِ** and **صُنُونَانِ** and **صُنُونَانِ**, [which imply that **صُنُونٌ** and **صُنُونٌ** and **صُنُونٌ** are also dial. vars. of **صُنُونٌ** and **صُنُونٌ** and **صُنُونٌ**;] (**ك**;) and the pl. is **صُنُونَانِ** (AZ, S, M) and [of pauc.] **أَصْنَانٌ**, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the **ك**ur

[xiii. 4], **صُنُونَانِ** **وَعَبْرٌ صُنُونَانِ**, (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafṣ read **صُنُونَانِ**, like **قُنُونَانِ** pl. of **قُنُونٌ**; of the dial. of Temeem. (Bd.) — And hence, (TA,) + A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls. in what follows:] or a brother such as is termed **شَقِيقٌ**, (M, K,) which means by the father and mother: (TA in art. **شَق**;) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with **ة**: and the pl. is **أَصْنَانٌ** [a pl. of pauc.] and **صُنُونَانِ** [as above]. (M, K.) It is said in a trad., **عَمَّرَ الرَّجُلُ صُنُونَهُ أَبِيهِ** † [The paternal uncle of the man is the **صُنُونٌ** of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] **صُنُونَانِ** **وَعَبْرٌ صُنُونَانِ**, relating to a man's children, means † Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) — [Hence the pl.] **أَصْنَانٌ** signifies also † Likes, or fellows. (IAar, TA.) — And **رَكَّتَانِ صُنُونَانِ** † Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the **ك**) that yield water from one spring. (AZ, S, K, TA.) — **صُنُونٌ** also signifies A widened well (**حَفْرٌ**) from which water is not drann and of the water of which no use is made: (Ibn-Buzurj, K;) pl. **صُنُونَانِ**. (Ibn-Buzurj, TA.) — See also what follows.

صُنُونٌ A small **حَسِيٌّ** [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of **صُنُونٌ**: (S;) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (**شَعْبٌ**), in which water flows, between two mountains. (TA.)

صنى

صُنُونٌ and **صُنُونٌ** and **صُنُونٌ**: see **صُنُونٌ**, in art. **صنو**.
صُنُونٌ: dim. of **صُنُونٌ**: see art. **صنو**.

أَخَذَهُ بِصُنُونِيهِ He took it (a thing, S) wholly: (Fr, S, M, K:) and so **بِصُنُونِيهِ**. (M.)

صه

1. **صَهَ الْقَوْمَ** He chid the people or party [app. saying to them **صَه**: see what next follows]. (TA.)

R. Q. 1. **صَهَّ بِهِمُ** He silenced them, saying to them **صَه**: (K, TA:) and they said also **صَهَّ** [for **صَهَّ**], like as they said **وَهَّدْتِ** and **وَهَّدْتِ**. (TA.)

صَه, as also **صَه**, (S, IAth, K,) and **صَه**, and **صَه**, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning *Be silent*, (S, IAth, K, TA,) addressed

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also **صَه** **صَه**: Mbr says, if you say, **صَه يَا رَجُلٌ** [*Be silent, O man*], it is to distinguish between that which is determinate and that which is indeterminate; **صَه** being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying **صَه**, with tenween, is as though you said **سَكُوتًا**; and when you pronounce it without tenween, it is as though you said **السُّكُوتُ**: or, as IAth says, when with tenween, it is as though you said, **أَسْكُتْ سَكُوتًا**; and when without tenween, as though you said, **أَسْكُتِ السُّكُوتَ الْمَعْرُوفَ مِنْكَ**. (TA.)

صهب

1. **صَهَبَ**, (Mgh, L, Mṣb, TA,) aor. **صَهَبَ**, (Mṣb,) inf. n. **صَهَبٌ** (Mgh, L, Mṣb, TA) [and app. **صُهُوبَةٌ** also, and perhaps **صُهَيْبَةٌ**, q. v.], said of hair, [and of a camel's fur or hair,] *It was, or became, such as is termed **أَصْهَبٌ**, i. e., of the colour termed **صُهَيْبَةٌ**; (Mgh, L, Mṣb, TA;) as also **أَصْهَبٌ** and **صَاهِبٌ**. (L, TA.) = See also **صَاهِبٌ**.*

4. **أَصْهَبَ** He (a stallion [meaning a stallion camel]) had young ones such as are termed **صُهَيْبٌ** [pl. of **أَصْهَبٌ**] born to him: (K;) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) = See also **صَاهِبٌ**.

9 and 11: see the first paragraph.

صَهَبٌ: see what next follows.

صُهَيْبَةٌ (S, A, Mgh, Mṣb, K) and **صُهَيْبَةٌ** (S, Mgh, Mṣb, K) and **صَهَبٌ**, (A, Mgh, K,) [the last said in the L and Mṣb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple subst.,] *Redness*, (T, Mgh, Mṣb, K,) or [a redness such as is termed] **شُقْرَةٌ**, (S, K,) in the hair (T, S, Mgh, Mṣb, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (Aḡ, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

صُهَيْبَةٌ: see the next preceding paragraph.

صُهَيْبِيٌّ, applied to a camel, i. q. **أَصْهَبٌ** [q. v.]; (S, K;) and its fem., with **ة**, is syn. with **صُهَيْبَةٌ** [fem. of **أَصْهَبٌ**]: or a camel of which the origin is referred to a certain stallion, or a place, named **صُهَيْبٌ**: (S, K;) or, if not used as a prefixed noun, it means sprung from a stallion named **صُهَيْبٌ**: Tarafeh uses the fem. as a prefixed noun in the phrase **صُهَيْبِيَّةُ الْعُثُونِ** [A she-camel of the colour termed **صُهَيْبَةٌ** in the long hairs beneath the lower jaw]: (T, TA:) but Himyán [without using it as a prefixed noun] says,

يُطِيرُ عَنْهَا الْوَبْرَ الصُّهَيْبِيَّ

[Making to fly from her, or it makes to fly from

her, the fur of the colour termed *صهيب*; meaning *الصهيب*; contracting it, and changing the *ي* into *ج*: and El-'Ajjaj applies *صهيب* in a similar manner, as an epithet, to a camel's lip. (TA.) — Also Full, or complete, without lack or defect. (K.) — And applied to camels (نعمر) as meaning From which the poor-rate has not been taken; (K, TA;) they being left complete, without lack or deficiency. (TA.) — And, applied to a man, (K, TA,) Low, ignoble, or mean; (TA;) for whom, or to whom, there is no ديوان [or register of the names of pensioners or the like]. (K, TA.) — And Hard, strong, vehement, or violent. (A, K.) Hence, موت صهيب † A hard, or violent, death; like موت أحمير. (A, TA.)

صهيب, (O,) or صاهب, (so in a copy of the K, in the CK صاهب,) a call to ewes to be milked: (O, K:) it [i. e. صاهب] is a name for Ewes: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صهيب A hard place: (Sh, K:) pl. صهيبات. (Sh, TA.) Level ground: (K:) so some say: (Sh, TA:) pl. as above: (TA:) or صهيبات has this meaning. (O.) Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it: (O, K:) Lth assigns this meaning to صهيب; but AM says that the right word is صهيب. (TA in art. صهيب.) And A hard rock: and stones: (K:) [or] by stones are here meant hard rocks: (O:) [but] this is a meaning of the pl. صهيبات. (JK.) — A hard, or strong, camel; fem. with ة: likened to the stones so called. (T, O, TA.) — And A tall man. (K.) — And A hot day: (K:) or a day intensely hot: (O, TA:) and so صهيب. (TA.) — And Intensity of heat: (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

صهيب, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Mshb,) fem. صهيبات: (A, Mgh, Mshb:) pl. صهيب: (S, A, Mgh, K:) Of the colour termed صهيب [expl. above]: (S, A, Mgh, Mshb:) as some say, (TA,) applied to hair, it means having redness intermixed with its whiteness: (K, TA:) accord. to As, it is nearly the same as اصبح: (TA:) applied to a camel, having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white: (S:) or not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness; the اصعب being less white than what is termed ادمر, having a dusky hue in the upper parts and a whiteness in the lower parts: (T, TA:) or not intensely white: (K:) or, accord. to IAar, white:

and he says that the صهيب and ادمر were called by the Arabs "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that صهيب

was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also احمير as applied to a camel:] but accord. to As, ادمر applied to a camel signifies white; and اصعب, white intermixed with redness: (TA:) [see also صهيب:] the dim. is اصهيب. (Mshb.) — صهيب [lit. Persons red, or reddish, &c., in respect of the mustaches, &c.,] is a designation of † enemies; and is applied to them even if not really enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — الاصب is an appellation of The lion: (K:) because of his colour. (TA.) — And [for the same reason] اصعب is a designation of The male ostrich. (L, TA.) — Hence also (S, TA) الصهيبات signifies Wine: (S, K:) or wine expressed from white grapes: (K:) used in this sense as a proper name: (AHn, K:) but also used without the article ال; being originally an epithet. (TA.) — يوم اصعب † A cold day: (K:) or a day intensely cold. (A, TA.)

اصهيب dim. of اصعب, q. v. (Mshb.)
 † Flesh-meat mixed with fat. (A, TA.)
 — † What is termed صهيب [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see صهيب)], (O, K, and so in a copy of the S, in some copies of the K غليظ, and in one copy ضعيف) of roast flesh-meat. (S, O, K.) — And Wild animals (وحش) [of various kinds or species] mixed together. (O, K, and in one of my copies of the S.)

صبر

1. صبر, (S, A, K,) aor. -, inf. n. صبر, (K,) He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also اصطر. (K.) The saying لا صبرتك بيمين مرة app. means + I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]: (S:) or † I will assuredly make thee to swear a hard oath. (A.) One says also, صبرت فلانا بيمين كاذبة, [I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) — Also, inf. n. as above, He, or it, burned: he thoroughly cooked with fire. (TA.) — † It (heat) affected him severely. (A.) And صبرته الشمس † The sun affected him severely by its heat, (S, A, K, TA,) so that it pained his brain. (TA.) Ibn-Ahmar says, describing the young one of a قطاة, (S, O,) which was bearing water to it, (O.)

• تروى لقي القى في صنف
 • تصبره الشمس فما ينصر
 i. e. [She bearing water to a castaway, cast upon

a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S, O. [In both of my copies of the S, and in the O and TA, the first word is تروى, as above; not تروى.]) And you say, صبر الحر الحرياء † The heat made the chameleon's back to glisten. (TA.) — And صهارة He seasoned his bread with صهارة, (AZ, A, TA,) i. e. melted fat. (A, TA.) And صهارة He anointed his head with صهارة. (A, K.) And صبر بدنه He anointed his body with صبر [which is like صهارة]. (L, TA.) — صبره also signifies † He brought, or drew, it (i. e. a thing, O) near, إليه [to him or it]; and so اصبره. (O, TA.)

3. صاهره, (K,) inf. n. مصاهرة; (TA;) and صاهر فيهم; and اصبر به, and ائتمر به; He became that kind of relation to them termed صبر; (K;) and so اصبرهم: (Mgh in art. ختن) or صاهر ائتمر he took to himself a wife from among them; (S, A, Mshb;) and so اصبر ائتمر: (A:) and اصبر به he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage: (IAar, S:) or اصبر به he sought to bring himself near to them by the relationship termed صبر. (T, TA.)

4: see 3, in three places. — One says also, صبر الجيش للجيش † The army drew near to the [other] army. (A, O, K.) — See also 1, last sentence.

7. انصبر It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied. (S, K.) — See also 1.

8. اصطر: see 1. — Also † His (a chameleon's) back glistened by reason of the heat of the sun; (A, K;) and so اصبار. (S, K.) — And He ate صهارة. (O, K.)

11: see the next preceding paragraph.
 صبر Roasted, broiled, or fried; syn. شوي. (TA.) — And Hot; syn. حار. (Kr, K.)

صبر Relationship; nearness with respect to kindred; syn. قرابة: (A, K:) and [affinity; or] the sacred, or inviolable, tie (حرمه) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and صبره the sacred, or inviolable, tie (حرمه) of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) — And A relation, or kinsman, or kinswoman, of a man's wife: (Kh, S, A, Mshb:) and of a woman's husband: (A:) or the father or brother or other kinsman of a woman's husband; syn. حرم [and حرم &c. (see art. حرم)]: (Kh, As, ISk, Mshb:) and the father or brother or other kinsman of a man's wife: (Kh, As, ISk, S, Mshb, K:) so accord. to some of the Arabs: (Kh, As, S, Mshb:) or none says otherwise, accord. to As, and IAar says the like: (Mgh:) or any relation of a man's wife or of a woman's husband whom it is unlawful to marry; as the father, and brother, and son, and

paternal uncle, and maternal uncle: (Az, Mṣb:) or a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAḡr, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صهر, of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining [as your wives] two sisters:" I'Ab explains نَسَب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suckled him; his foster-sister, who has been suckled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صهر, whether male or female: (Jel:) or ذَوَاتُ صهر: (Bd:) pl. أَصْهَارُ (S, A, Mṣb, K, &c.) and صَهْرَاءُ (K:) which latter is extr. (TA.) [صَهْرَاءُ, applied to a female, pl. صَهْرَاتُ, is app. post-classical.] — And † A grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islām, this expression was used, and it was said, نَعْمَ الصَّهْرُ الْقَبْرُ [An excellent son-in-law is the grave]: or it means, correctly, that which supplies the place of the صهر. (ISd.)

صَهْرِي q. v. [q. v.]; (K:) a dial. var. of the latter word; signifying A thing like a حَوْض [or watering-trough; or tank]: (S:) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches (مَازِمَان) of a small water-course (شُعْبَة) of a valley, so that the water is kept back thereby, and they drink from it a long time. (TA.)

صَهْرُ A melter of fat: and a roaster, broiler, or frier: pl. صَهْرُ. (K.)

صَهْرٌ [i. q. مَصْهُورٌ as meaning] Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of صَهْرَاءُ.] — Also Bread seasoned with صَهْرَاءُ; and so مَصْهُورٌ. (A, O, TA.)

صَهْرَاءُ What is melted (Aḡ, K, TA) of fat, (Aḡ, TA,) and the like: (TA:) or (TA, in the K "and") any piece of fat, (K, TA,) whether small or large: (TA:) and † marrow; syn. نَقْيٌ and مَخٌ (K, TA;) which mean the same. (TA.) One says, مَا بِالْبَعِيرِ صَهْرَاءُ † There is not in the

camel any fatness (طَرِيقُ); (ISk, S;) or any marrow. (TA.)

صَهْرَاءُ: see صَهْرٌ, first sentence.

صَاهُورٌ The sheath of the moon. (K.) [See what is meant thereby voce سَاهُورٌ; of which it is a dial. var. in this sense, and app. in other senses also.]

صَاهُورٌ A thing (A, O, K, TA) like a منبر [or pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but ISd says that it is not of established authority. (TA.)

مَصْهُورٌ: see صَهْرٌ, in two places.

صهرج

Q. 1. صَهْرَجُوا صَهْرِيًّا They plastered a صَهْرِيح [or plaster of quick lime]. (L.)

Q. 2. تَصَهْرَجُوا صَهْرِيًّا [They made for themselves a صَهْرِيح, i. e. a صَهْرِيح]. (T and TA in art. صهر.)

صَهْرِيح (S, A, Mṣb, K) and صَهْرِيح, but this latter is of weak authority, (Mṣb,) and صَهْرِيح, (S, K,) as also صَهْرِيح, by a change of the last letter, (ISd, TA,) A حَوْض [i. e. watering-trough, or tank], (K,) or a thing like a حَوْض, (S, A,) in which water collects; (S, A, K;) a tank, or cistern, for rain-water: (ISd, TA:) arabicized: (Mṣb:) originally Pers.: pl. صَهْرِيح. (S.) [See also صَهْرِيح, in art. صهر.]

صَهْرِيح: see the next preceding paragraph: — and also that here following.

مَصْهُرِيح Made with صَهْرِيح, (K,) i. e. نُورَةٌ [or plaster of quick lime]. (TA.) One says بَرَكَةٌ مَصْهُرِيحَة [A tank, or the like,] made with صَهْرِيح. (S.) And in like manner, حَوْضٌ صَهْرِيحٌ [A watering-trough, or tank,] plastered with صَهْرِيح. (L.)

صهصق

صَهْصِقٌ A vehement voice. (S, O, K.) A rájiz says,

قَدْ شَبَّتْ رَأْسِي بِصَوْتِ صَهْصِقٍ

[She has rendered my head hoary by a vehement voice]. (TA.) — And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and so صَهْصِقٌ; (TA;) so too صَهْصِقِي. (Aḡ, S, O, K.) صَهْصِقُ الصَّوْتِ is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.)

صَهْصِقِي: see the next preceding paragraph.

صهصي

Q. 1. صَهْصِيَتْ for صَهْصِيَتْ: see R. Q. 1 in art. صه.

صهل

1. صَهْلٌ, said of a horse, aor. (S, O, Mṣb, K) and صَهْلٌ, (Mṣb, K,) inf. n. صَهْلٌ, (S, O, Mṣb, K,) [and تَصَهَّلٌ is an intensive inf. n., (see صَهْلٌ below,)] He neighed; lit. uttered his voice; or voiced. (S, O, K.)

[6. تَصَاهَلَتِ الْخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce رُوْدٌ, where تَصَاهَلٌ occurs for تَصَاهَلٌ.]

صَهْلٌ: see the next paragraph, in two places.

صَهْلٌ A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like صَهْلٌ: and صَهْلٌ is syn. with صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صَحْلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِي صَوْتِهِ صَهْلٌ and صَحْلٌ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Maḡbad, فِي صَوْتِهِ صَهْلٌ or صَحْلٌ, accord. to different relations: and A'Obeyd says that الصَّهْلُ is like البَحْحُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Ḥar p. 646 that الصحل and الصهل signify الينة القليل: but I think that this has been taken from some commentator who had found الصحل and الصهل erroneously written for الصحل and الصهل, with ض.]

صَهْلٌ: see the next paragraph.

صَهْلٌ [an inf. n., see 1,] and صَهْلٌ (S, O, K) and صَهْلَةٌ, of which the pl. is صَوَاهِلُ, (O, K,) and تَصَهَّلٌ, [which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K:) similar to نَهَيْقٌ and نَهَائِقٌ (S, TA) in relation to the ass. (TA.) أَهْلُ صَهْلٍ وَأَهْلُ صَهْلٍ means Possessors of horses and of camels: (TA in art. اط:) it is said in a trad. of Umm-Zarā, فَجَعَلَنِي فِي أَهْلِ صَهْلٍ وَأَهْلِ صَهْلٍ [And he set me among possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهْلٌ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, S, Mṣb, K;) and so صَهْلٌ and صَهْلٌ. (JK.) [But these two I find not elsewhere in this sense.] — [Hence,] صَهْلٌ Horses. (TA in art. بني.) [It should be observed that صَهْلٌ applied to irrational beings is pl. of إِبْنٌ as well as of إِبْنَةٌ.]

صَهْلٌ and صَهْلٌ: see صَهْلٌ. — صَهْلٌ applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, is

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says **جَمَلٌ صَاهِلٌ** and **ذُو صَاهِلٍ**: (O, TA:) and **نَاقَةٌ ذَاتُ صَاهِلٍ** (O, K) and **بِهَا صَاهِلٌ**: (O, TA:) or **ذُو صَاهِلٍ** signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also **ذُو شَاهِقٍ**. (TA in art. شَهَقَ.) And **ذُو صَاهِلٍ** applied to a man, + Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also **ذُو شَاهِقٍ**. (TA in art. شَهَقَ.)

[**صَيْبِلٌ** is expl. by Reiske as signifying *Firma ac tenax durities*: so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ: see **صَيْبِلٌ**: and see also **نُفَاةٌ**, in art. **نُغُو**. — Its pl., **صَوَاهِلٌ**, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of **مَسَاجٍ** [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

تَصَاهَلٌ: see **صَيْبِلٌ**.

صوبى and صوبو

1. **صَبَا** [or **صَبِي**], aor. **يُصَبِي**, inf. n. **صَبِي**, accord. to A'Obeyd; or **صَبِي** accord. to Kh; It (a wound) was, or became, moist: (S:) or **صَبَا** or **صَبِي** [as written in different copies of the K], aor. **صَبَا**; and **صَبِي**; he had a wound and it became moist. (K.) — And the former, He had much property. (Az, K.) — And i. q. **أَسَنَّ** [He became advanced in age, or full-grown; &c.]. (TA.)

3. **صَاهَاهُ**, (K,) inf. n. **مُصَاهَاةٌ**, (TA,) as expl. by IAar, (TA,) He mounted upon its, or his, **صَهْوَةٌ** [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. **اصْبَى** He had a complaint of the **صَهْوَةٌ** [q. v.]; (K, TA;) said of a horse. (TA.) — **اصْبَى** He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

صَهَا: see **صَه**, in art. **صَه**.

صَهَاةٌ: see the next following paragraph, last sentence but one.

صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (**مَا أُسْبِلُ**) [so in copies of the K, but the right reading is app. **مَا أُسْبِلُ**, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,] of the two sides of the **سَرَاةٌ** [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the

rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce **خَفِيفٌ**:]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the **رَادِفَةٌ**; (JK;) or, as some say, the [part called] **رَادِفَةٌ**, which one sees above the rump: (TA:) pl. **صَهَوَاتٌ** and **صَهَاءٌ**. (K.) [Hence, app.,] one says, **تَيْسٌ ذُو صَهَوَاتٍ** meaning † A fat he-goat.

(TA.) And **صَهَوَاتٌ** signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed **قَطَا**. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called **سَمَكٌ**. (Ham p. 725.) — And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K:) pl. **صَهَوَاتٍ**, (JK,) or **صَهِي**, (K,) which is extr. [in respect of rule], like **شَهِي** pl. of **شَهْوَةٌ**: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. **صَهَاءٌ**, (K, TA,) with kesr and the long **ا**: (TA:) or **صَهَا** signifies

places in which water falls, upon the heads of mountains, like the **قَلْبُ** [a mistranscription for **قَلْتٌ**, q. v.]: (JK:) [or] accord. to AA, places in which water wells forth; pl. of **صَهْوَةٌ**: but in the handwriting of Az, **الصَهَا** is expl. as meaning the places in which water wells forth; and as pl. of **صَهْوَةٌ**: in the Mj, **صَهَا** is said to be pl. of **صَهْوَةٌ** and of **صَهْوَةٌ** also. (TA.) — And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so **صَهَاوِيَةٌ**, accord. to Az. (TA.)

صَهَاوِيَةٌ: see what next precedes.

صو

2. **صَوَى** He made **صَوَى** [i. e. signs set up for the guidance of travellers] in the way. (TA.) [The verb is originally **صَوَوَ**: and **صَوَى** is pl. of **صَوَوَةٌ**.] — [See also art. **صَوَى**.]

4. **اصْوَى** القَوْمُ The people, or party, alighted in what are termed **صَوَى**, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) — [See also art. **صَوَى**.]

صَوَا, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.)

صَوَاةٌ: see what follows, near the end.

صَوَاةٌ A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Mṣb,) set up (IAth, Mṣb) in the way (Mṣb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. **صَوَاةٌ** (AA, S, M, IAth, Mṣb) and pl. pl. **أَصْوَاةٌ**, (M, Mṣb, K,) the latter like **أَرْطَابٌ** pl. of **رَطْبٌ**, (Mṣb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., **إِنَّ**

لِلْإِسْلَامِ صَوَاةٌ وَمَنَارًا كَمَنَارِ الطَّرِيقِ + [Verily El-Islám has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] **أَصْوَاةٌ** is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to Aṣ, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like **نُوءٌ**. (M in art. نُوءٌ.) — And A place of varying, or of coming and going, (مُخْتَلَفٌ) of the wind: (S, K:) a poet says, (namely, Imra-el-Kays, TA,)

وَهَبَتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصَّوَى

[meaning, if the explanation be correct, and the citation appropriate, And a wind blew them (referring to the word **جَمْرٌ**, i. e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind]: (S:) but Aboo-Zekereya, in the margin of his book [or his copy of the S], throws doubt upon the word meaning “wind” [in this explanation]. (TA. [See De Slane’s “Diwan d’ Amro’lkais,” p. 20 of the Arabic text and p. 34 of his translation.]) — Also An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) — And The sound of the echo: (K:) mentioned by Az; but written by him with fet-ḥ [i. e. **صَوَاةٌ**]. (TA.) — **أَخَذَهُ بِصَوَاهُ**, expl. in the K as meaning He took it in its fresh state (**بِطَرَأَتِهِ** [in the CK erroneously **بِأَطْرَافِهِ**]), is a mistranscription; correctly, **بِصَرَاهُ**, with fet-ḥ to the **ص**, and with **ر**, as written by Az. (TA. [صَرَاوَةٌ and صَرَا, both omitted in the K, are expl. in their proper place in the TA as syn. with **جَدَّةٌ** and **غَضَاةٌ**.])

صوب

1. **صَوَّبَ**, (S, M, A,) [aor. **يُصَوِّبُ**], inf. n. **صَوِّبٌ** (S, M, A, K) and **مَصَابٌ**, (Har p. 240,) said of rain, (S, M, A,*) It poured forth; (M, A, K;) as also **انْصَابٌ**: (M, K:) or it descended; and **تَصَوَّبٌ** signifies the like. (S.) A poet says,

فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِهَا

صَوَّبَ الرِّيحَ وَدِيمَةَ تَبِي

which may mean, [And may] the descending of the rain called the **رَبِيعٌ** [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the **رَبِيعٌ** [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (**شِدَّةٌ**), on the occasion of its befalling, **قَرَارٌ صَابَتْ بِغَيْرٍ**, meaning It became [or fell] in its **قَرَارٌ** [or settled or fixed place, or in the place where it should remain]. (S, TA. [See also art. **قَرَرٌ**.]) — And **صَابَ**, aor. as above, (M, TA,) inf. n. **صَوِّبٌ**, (K, TA,) It, or he, came from a high place; (K, TA;) descended from above; (M, TA;) as also **تَصَوَّبَ**: (K, TA:) and (TA) it, or he, descended; went down, downwards; down a declivity, or from a higher to a lower place or position; or it

sloped down; syn. انْهَدَرَ; and so تصوب. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) — [Hence, app.,] صَابُوا بهم They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalee,

• صَابُوا بِسِتَّةِ أَبْيَاتٍ وَأَرْبَعَةٍ •
• حَتَّى كَانَ عَلَيْهِمْ جَابِئًا لَبَدًا •

meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them] numerous locusts. (TA.) — صوب [app. meaning صوب مطر] signifies also The sky's bringing rain. (A, K.) — And The pouring forth (A, K, TA) of water [&c.]. (TA.) One says, صاب الهاء He poured forth the water; as also صوبه. (M, TA.) — صاب as syn. with أصاب: see the latter in eight places.

2: see above, last sentence but one. — [Hence, app.,] صوبت الفرس I sent forth, or started, or let go, the horse in running. (S, TA.) — And تصويب is the contr. of تصعيد [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says, صوب رأسه He lowered, or depressed, his head. (S, A, Mgh, Msh, K.) And صوب الله رأسه [May God degrade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., من قطع سدره من النار, which, accord. to Abou-Dáwood Es-Sijistánee, is abridged, and means, Whoso cuts down, or lops, a سدره [which is a species of lote-tree, in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]]. (L, TA.) And one says, صوب يده He lowered, or depressed, his hand, or arm. (L, TA.) And صوب الإناء He inclined the vessel (Mgh, Msh) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, رأس الخشبة [the head of the piece of wood]. (T, TA.) — And صوب إليه بصره [He directed his sight towards him]. (Msh in art. لبح.

[From الصواب.] And صعد في النظر وصوبه: see art. صعد. — And صوبت قوله I said that his saying was صواب [i. e. right; or I pronounced his saying to be right]. (Msh.) And صوب رأيه [He pronounced his opinion to be right]. (A.) And صوبه + He said to him أصبت [Thou hast hit the right thing; or said, or done, right]. (S, K.) You say, إن أخطأت فخطئني وإن أصبت فصوبني [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) — تصويب is also the contr. of تصعيد in an intrans. sense as well as in the trans. sense mentioned above: one says, طال في تصويبي وتصعدي

[Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A in art. صعد.)

4. اصاب, (M, TA.) inf. n. أصابه, (M, K, TA.)

He descended, or went down, into a lower land; or country; contr. of أصد. (M, K, TA. [See also 1 as syn. with 5; and see 2, last sentence.]) — اصاب القُرطاس [inf. n. as above,] said of an arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and صابه, (S, TA,) or صابه الهدف, (M,) aor. يصيبه, (S, M,) inf. n. صيب, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صاب said of an arrow is intrans. (M.) And اصاب alone, [as though used elliptically,] (Msh, TA,) inf. n. as above; (Msh, K;) and صاب, aor. يصوب, (S, Msh,) inf. n. صيوبه, (S,) or صوب; (Msh, K;) and صاب, aor. يصيب, inf. n. صيب; (Msh;) likewise said of an arrow, (S, Msh,) It went right; did not deviate from the right course: (S, K, TA:) or it reached [or hit] the object of aim. (Msh.) And نحو الرمية صاب, (M, A, TA,) aor. يصوب, (A, TA,) inf. n. صوب and صيوبه, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) as also اصاب. (TA.) — Also اصاب في القُرطاس, (S, TA,) and اصاب القُرطاس, (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصاب alone is said of an archer or the like [as meaning He hit the object of his aim]: (Msh:) one says, رمى فأصاب [He shot, or cast, and hit the object of his aim], (A.) — [Hence, likening an event, &c., to an arrow,] one says also, اصابه أمر, inf. n. as above, + [An event smote him, or befell him;] and صابه, aor. يصوبه, inf. n. صوب, signifies the same. (Msh.) And اصابه الشيء + [An affliction, or a calamity, &c., smote him, or befell him]. (S.) And اصابه الشيء + The thing reached him [so as to take effect upon him]: (Mgh, Msh:) whence the saying, أصابه من قول الناس ما أصابه + [There reached him &c., of the sayings of the people, what reached him &c.]. (Msh.) [Thus tropically used, اصابه may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, اصابه مرض, and وجع, and اصابه ريح, &c., + A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And اصابه المطر, (S, Msh,) aor. يصوبه, inf. n. صوب, + [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And اصابت السماء الأرض i. e. + [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means أصابتها بصب [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar,

• فكيف ترجى العاذلات تجلدي •
• وصبري إذا ما النفس صيب حميمها •

he explains صيب as being like قصد, and says that it may be of the dial. of him who says صاب الشهر; but [ISd remarks,] I know not how this is, for صاب الشهر is not trans.; [though, as shown above, he has mentioned it as being trans.;] and

in my opinion, [he says,] صيب here is from the phrase صابت السماء الأرض [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كأن الهنية صابت الحميم فأصابتها بصوبها. (M, TA.) — اصاب is also used in many phrases in which its agent is likened to an archer. One says, اصاب الصواب [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and اصاب السداد [which means the same]. (S in art. سد.) And اصاب alone [means thus likewise; or] + he said, or did, that which was right. (M, K.) And اصاب في قوله وعلله + He hit the right thing in his saying and his deed; (Msh;) and so رأيه في رأيه in his opinion; contr. of أخطأ. (A.) And اصاب بغيته + He attained, or obtained, the thing that he sought, or wanted: whence the saying, اصاب من زوجته [and so app. أصابها (see سفق)] + He obtained his desired enjoyment of his wife: (Msh:) اصاب ميني occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning + He compressed me: (Mgh:) and it is said in a trad., كان يصيب من رأس بعض نسائه, وهو صائغ, meaning + He used to kiss [the head of some one or more of his wives when he was fasting]. (TA: and the like is said in the Mgh.) And اصاب من المال وغيره + He took, or took with his hand, of the property and other things. (TA.) And اصاب الشيء + [He hit upon, or lighted on, the thing;] he found the thing. (S, M, K, TA.) And اصابه + [He found it, met with it, or experienced it; namely, a good or an evil event. And + He found it out, or discovered it; namely, an enigma (see 8 in art. حجو) or the like. And + He found it to be right: and + he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And + He aimed at it; (Aq, TA;) + he desired, wished, willed, intended, or meant, it. (Aq, M, A, Msh, TA.) One says, أصاب فلان الصواب فأخطأ الجواب + Such a one aimed at, and desired, [to say] that which was right, (Aq, Msh, TA,) and failed of giving rightly the reply. (Aq, TA.) And أين تصيبان + [Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) اصاب بامر رعا حيث أصاب, in the Kur [xxxviii. 35, referring to the wind], has been expl. as meaning + [Running by his command softly, or gently,] whithersoever He desireth. (M, TA.) And اصاب الله الذي أراد, said in a trad., in reply to a question respecting the interpretation of a text, means + God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And اصاب الله بك خيراً + [i. e. May God intend thee good]. (A.) And اصاب alone + He desired, or intended, or meant, that which was right. (M, K.) One says also, اصابه بخير + [meaning He did good to him]. (El-Muarriz, TA in art. اسو.) [But] اصابه بكذا, (M,) inf. n. اصابه, (K,) with which are syn. اصابه, [in

accordance with a usage generally allowable] (S, TA) and **مُصَابَةٌ**, (K, TA,) + [generally] means *He afflicted him with, or by, such a thing; or gave pain to him thereby.* (M, K: * in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, **أصابه بَشْرٌ** + *He afflicted him with evil; or did evil to him:* and **أصابه بِمَكْرُوهٍ** + *He afflicted him with, or did to him, an abominable, or an evil, thing or action:* and **أصابه بِقَوْلٍ قَبِيحٍ** + *He afflicted him with, or said to him, a foul saying:* and **أصابه بِدَحْلٍ** + *He punished him by blood-revenge:* and **أصابه بِبَرَضٍ** + *He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased:* and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which "affectit" (a Latin equivalent of **أصاب**) occurs; as in "honore affectit," meaning "honoravit."] El-Hārith Ibn-Khuld El-Makh-zoomee says,

• **أُظْلِمَ إِنْ مُصَابَتَكَ رَجُلًا**
• **أَهْدَى السَّلَامَ تَحِيَّةَ ظُلْمٍ**

+ [O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El-'Arjee, as El-Hareere imagined it to be: the correct reading is **أُظْلِمَ**, as above: **ظَلِمَ** is an apocopated form of **ظَلِيمَةٌ**; which is the dim. of **ظَلُومٌ**: some read **أُظْلُومٌ**: and some, **أُسْلِمَ**: [the verse is cited accord. to this last reading in the S:] **مُصَابٌ** is governed in the accus. case by **رَجُلًا** [as an inf. n.]: and **ظَلْمٌ** is the enunciative of **إِنْ**. (L, TA.) **أَصَابَهُمُ الدَّهْرُ بِتَقْوِسِهِمْ وَأَمْوَالَهُمْ** + means *Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions.* (M.) [In the K, **الإصابة** is expl. as signifying **الإحتياج**: but the right reading is evidently **الإحتياج**, as Ibr D has remarked in the margin of my copy of the TA; so that **أصاب** signifies + *He destroyed, or extirpated;* agreeably with an explanation in the sentence next preceding above, from the M.] **مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ**, + occurring in a trad., means *Him whom God intendeth good He trieth with afflictions, that He may recompense him for them.* (TA.) And one says, **مَا كُنْتُ مُصَابًا وَقَدْ أَصِبتُ** + [app. meaning *I was not affected with weakness of intellect, or madness, and I have become affected therewith:* see **مُصَابٌ**, below]. (IAqr, TA.)

5. **تصوب** [quasi-pass. of 2]: see 1, in three places. — Also *It was, or became, lowered, or depressed;* syn. **تَسْفَل**. (A.)

[6. **تصاوب**, accord. to Freytag, signifies *He, or it, was well directed:* but for this he names no authority.]

7: see 1, first sentence.

10. **استصوبه** and **استصابه** signify the same, (S, M, A, Mṣb, K,) + *He saw it, considered it, or held it, to be right;* (M, Mṣb, TA;) namely, his

deed, (S, Mṣb,) or his opinion, (M, TA,) or his saying: (A:) Th says, **استصبته** is the regular form; but the Arabs say, **استصوبت رأيك**: (M, TA. [See also 4, latter half.]

صَابٌ A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight: (M, TA:) or a certain kind of bitter tree; (Aq, T, M, K, TA;) one of which is termed **صَابَةٌ**: (M, K: * [in the latter it is said that **صَابٌ** is the pl. of **صَابَةٌ**; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the **صَبْر** [or aloes]. (M.)

صَوْبٌ an inf. n. used as a subst. (Mṣb) meaning *Rain;* (Lth, Mṣb;) and so **صَيَّبَ**, which is originally [فِيَعْلُ, i. e.] of the measure **فِيَعْلُ** from **الصَوْبُ**: (Bd in ii. 18:) or **صَيَّبَ** is an epithet applied to clouds (**غَيْمٌ**, Sh, O, or **سَحَابٌ**, S, Mṣb) meaning *having rain,* (O,) i. q. **ذُو صَوْبٍ**: (S, Mṣb:) or **صَوْبٌ** and **صَيَّبَ** and **صَيَّبٌ** [the last of which is written in the CK **صَيَّبٌ**] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth:* (M:) or **صَيَّبٌ**, which is originally of the measure **فِيَعْلُ**, [being altered from **صَيَّبٌ**,] means *rain pouring forth much, or abundantly:* (IDrd, O:) [**صَائِبٌ**, also, is applied as an epithet to rain, like **صَوْبٌ** and **صَيَّبٌ**; and] in the phrase **صَيَّبَانِ المَطَرِ**, accord. to Abu-l-'Alà, **صَيَّبَانِ** is pl. of **صَائِبٌ**; or it may be an inf. n., like **حَرْمَانٌ**: and if one say **صَيَّبَانِ**, with fet-h, the meaning is, *what has poured forth of rain, notwithstanding the ي in it, for similar to this are رَيْحَانٌ from الرُّوح and عَيْدَانٌ (meaning "tall" palm-trees) from العود.* (Ham p. 796.) — Also *Course, or tendency;* syn. **قَصْدٌ**: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, **أَقْرَبْ صَوْبَكَ** [*Rectify thy course*]: and in the phrase **فَلَانٌ مُسْتَقِيمُ الصَّوْبِ** [*Such a one is pursuing the right course*], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce **أَوْبٌ**].) — And *A place, or point, of tendency or direction or bearing,* syn. **جِهَةٌ**, (Mṣb, TA,) of a thing; (Mṣb;) and **نَاحِيَةٌ** [which means the same; and also a *side; or a lateral, or an adjacent, part or tract of a thing;* and in this sense **صَوْبٌ** is used in the present day]; and **جَانِبٌ** [which generally has the latter of these meanings]. (TA.) — See also **صَوَابٌ**, in three places.

صَابَةٌ: see **مُصِيبَةٌ**. — Also *Weakness, or feebleness, in the intellect;* (M, A, K;) or *a touch of insanity therein;* (A;) or *somewhat of insanity,*

or of *madness produced by diabolical possession.* (S.) — See also **صَابٌ**.

صَوْبَةٌ A collection, (**جَمَاعَةٌ**, M, or **مُجْتَمِعٌ**, K,) or a collection, or heap, not measured nor weighed, (**صُبْرَةٌ**, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, **دَخَلْتُ عَلَى فُلَانٍ فَإِذَا الدَّنَائِرُ صَوْبَةٌ بَيْنَ يَدَيْهِ** i. e. [*I went in to such a one, and lo, the deenárs were*] a heap poured out without measure before him: (S, M, * A:*) or, as some relate the saying, **الدَّيْنَارُ**, which is thus used as a gen. n. (M.)

صَيَّبَانِ: see **صَوْبٌ**.

صَوَابٌ + *A thing that is right, of what is said and of what is done;* [like **سَدَادٌ**]; (Mṣb;) *contr. of* **خَطَأٌ**; (S, M, Mṣb, K;) as also **صَوْبٌ**. (S, Mṣb, K.) One says, **دَعْنِي وَعَلَى خَطْئِي وَصَوْبِي** i. e. **صَوَابِي** [meaning + *Leave thou me, and on me be the consequence of my wrong saying or deed, and my right*]. (S.) [And hence the phrase, frequent in some of the lexicons &c., **الصَّوَابُ كَذَا** meaning + *The right, or correct, word or wording or reading is thus:* and **صَوَابُهُ كَذَا** + *The right, or correct, writing or wording or reading of it is thus.*] — And one says also **قَوْلٌ صَوْبٌ** and **صَوَابٌ** [meaning + *A right, or correct, saying:* thus using each as an epithet]. (M.)

صَوِيبٌ: see **صَائِبٌ**, in two places.

صَيَّبٌ: see **صَائِبٌ**; and see also art. **صَيَّبَ**.

صَائِبٌ: see **صَوْبٌ**. — Also, (S, M, A, K,) and **صَوِيبٌ** (A) and **صَيَّبٌ** and **صَوِيبٌ** (M, K,) An arrow going right, or hitting the mark: (S, M, A, * K, * TA:) + the last of these is the only epithet, known to IJ, of the measure **فِيَعْلُ** having the ف and ل sound and having و for its ع, except **قَوِيبٌ** and **طَوِيبٌ**; for **قَوِيبٌ** is [held by him to be only] used as a subst.: **صَائِبٌ** is pl. of **صَائِبٌ**, like **قَائِبٌ** and **قَائِبٌ** pls. of **قَائِبٌ**; either from **صَابَ السَّهْمُ الْهَدْفَ** or from **الصَّوَابُ فِي الرَّمِي** having **يَصِيبُ** for its aor. (M.) [See also **صَيَّبٌ** in art. **صَيَّبَ**.] One says, **إِنَّهُ لَسَهْمٌ صَائِبٌ** *Verily it is an arrow that goes right.* (TA.) **مَعَ خَطْأِ السَّهْمِ صَائِبٌ** is a prov. [expl. in art. **خَطَأٌ**]. (S.) — [Hence,] one says also **رَأْيٌ صَائِبٌ** and **مُصِيبٌ** + [A right opinion]: (A, TA:) [Mṣr says,] **رَأْيٌ صَيَّبٌ** meaning **صَائِبٌ** I have not found. (Mgh.)

صَيَّبٌ: see **صَوْبٌ**, in two places: and **صَائِبٌ**.

صَائِبٌ: see **صَوَابَةٌ**, in two places; and see art. **صَيَّبَ**.

صَوِيبٌ: see **صَوْبٌ**, in two places.

صَوَابَةٌ The choice, or best, class of a people;

(Fr, S, M, K;) as also **صِيَابَةٌ** (Fr, S, K) and **صِيَابٌ** (K.) And **صِيَابٌ** **قَوْمٌ صِيَابٌ** A choice, or an excellent, people. (S.) And **صِيَابَةٌ** signifies The choice, or best, of anything. (S.) [See also art. **صيب**.] — Also, **صَوَابَةٌ**, The collective body of a people; (M;) and so **صِيَابَةٌ**. (Kr, M in art. **صيب**.)

صِيَابَةٌ: see the next preceding paragraph, in three places; and see art. **صيب**.

أَصُوبٌ [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**]. When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [Thou art more affected with weakness in the intellect, &c., than I]. (IAqr, M, TA. [Thus these phrases are used in the present day.]])

مَصَابٌ [A place of pouring forth: pl. **مَصَابٍ**]. One says, **هُوَ مَصَابُ الْوَدْقِ** [It is the place of the pouring of rain in the clouds]: and **شَبَّ مَصَابٍ** [I watched, or watched for, the places of the pouring of rain in the clouds]: and **سَقَاهُمْ مَصَابِ السَّيِّئَاتِ** [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

مَصَابٌ pass. part. n. of **صَابَ** [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, Mṣb, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:) or mad, or possessed. (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also *Syn. with* **إِصَابَةٌ**: (S, TA:) see 4, latter half, in two places. — And *Syn. with* **مُصِيبَةٌ**, q. v. (A, Mṣb.) — Also The *sugar-cane*. (L, TA, and so in a copy of the S.)

مُصُوبٌ pass. part. n. of **صَابَ** [q. v.]. (Mṣb.)

مُصُوبٌ A ladle. (IAqr, K.)

مُصِيبٌ: see **صَائِبٌ**, in two places.

مُصَابَةٌ *Syn. with* **إِصَابَةٌ**: (K, TA:) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكَتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed, according to their classes, or ranks. (TA.)]

مُصُوبَةٌ: see the next paragraph.

مُصِيبَةٌ (S, M, A, Mṣb, K,) said by Aḥmad Ibn-Yaḥyā to be originally **مُصُوبَةٌ**, (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, Mṣb) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, Mṣb, K,) An affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, Mṣb, TA:) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is a shot with an arrow: (TA:) the pl. is **مُصَابَاتٌ**, (S, M, A, Mṣb,) the form commonly obtaining, (Mṣb,) but irregular, (M,) the Arabs agreeing in pronouncing it with **ا**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعِيلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by Aḥ to be of the speech of the people of the cities, (Mṣb,) and **مُصَابُوبٌ**, (M,) which is the original form, (S,) or is said to be so, (Mṣb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (Aḥ, A, Mṣb.)

قَطُّ مَصُوبٌ A nibbing in which the exterior of the writing-reed is made to extend beyond the pith: opposed to **قَاتِرٌ**. (TA in art. **حرف**.)

صوبج

صُوبَجٌ and **صُوبَجٌ** (K,) the latter the only word of its measure except **سُوسَنٌ** (Aḥei, TA) and **كُوسَجٌ**, (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (Aḥei, TA;) the **مِخْوَرُ** of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لط**;) an arabicized word, (K, TA,) from the Pers. **چوبه** [or **چوبه**]. (TA.) [See what is said in art. **صوج** respecting words in which both **ص** and **ج** occur.]

صوت

1. **صَاتٌ**, aor. **يَصُوتُ** (S, M, O, K) and **يَصَاتُ**, (M, O, K,) inf. n. **صُوتٌ**, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتٌ**, (S, M, O, K,) inf. n. **تَصُوتُ**, said of a man (S) [and of any animal &c.]; and **صَاتٌ** (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry: (PṢ and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K;) **صُوتٌ** signifies also the making lamentation: (KL:) and **صَوْتٌ** (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M,* TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتِ عِنْدَ الْقِتَالِ** [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صُوتٌ** below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **اصَاتٌ** signifies also *He became possessed of* **صيت** [or fame, &c.; i. e. he became famous]. (O.) — [It is also trans.; as in the phrase **اصَاتِ الْقَوْسِ** *He made the bow to sound* [or *twang*]: (M, TA:) [and so is **صَوْتٌ**; as in the phrase **صَوْتِ الْعَلِكِ** [He caused the kind of resin called **عَلِكٌ** to make a sound, or sounds]. (K, voce **انْقَضَ**.) — [And it is trans. by means of **بِ**; as in the phrase **اصَاتِ بِالرَّجُلِ** [and in like manner **صَوْتٌ** (see **جَرَسٌ**)] *He rendered the man notorious by a thing that he did not desire.* (Ibn-Buzurj, TA.)

7. **انصات به الزمان** [The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) — And **انصات** *He answered, and came*, (S, O, K,) being called: of the measure **انْفَعَلٌ** from **الصَّوْتُ**. (S, O.) — And *He became straight in stature after having been bent*; (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA, **اِقْتَبَلَ شَبَابَهُ** is put for **اُقْبَلَ شَبَابَهُ**; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naṣr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also *He went away hiding himself*. (K.)

صَاتٌ: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

صُوتٌ [an inf. n. (see 1): and also a simple subst., signifying] A sound, (M, MA, TA, PṢ,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, PṢ;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (Mṣb:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M:) the pl. is **أَصْوَاتٌ**: (M, Mṣb, TA:) it is masc.: (S,* M, Mṣb, TA:) in the following verse, (S, M, Mṣb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tā-ee, (S,)

• يَا أَيُّهَا الرَّكِيبُ الْمَرْجِي مَعْلِيَّتَهُ •
• سَابِلٌ بَنِي أَسَدٍ مَا هَذِهِ الصَّوْتُ •

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Mṣb,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الاستغاثة** and **الجلبة** and **الضوضاء**, (S,) or he has made it fem. as meaning **الصيحة**, (M, Mṣb,) or **الاستغاثة**: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتَ الْعَشَاءَ**, meaning **العشيبة**; and **هَذَا الْعَشِيْبَةُ**, meaning **العشاء**: (Mṣb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning *I hear a sound, or voice, but I see not a deed*. (TA.) **بِصَوْتِكَ** in the Kur xvii. 66 is said to mean *With the sounds of [thy] singing, and musical pipes*. (M, TA.) — **أَسْرٌ** is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as **هَلَا** (to horses) and **هَدَسْ** (to mules) and **جِنَجِنٌ** (to a young infant);

and ejaculations used for the purpose of calling, as جِي (to camels) and تَشَأ (to an ass): of the other class are غَاقِي (imitative of the cry of the crow) and طَقِي (imitative of the sound produced by the falling of stones) and قَب (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section الاسماء الافعال والاصوات.) — See also the next paragraph, in four places.

صَيْتٌ (S, M, A, Mṣb, K) and صَوْتُ (S, M, A, K) and صَاتٌ (M, K) and صَيْتَةٌ (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Mṣb, K,) that spreads (S) among the people; (S, Mṣb;) so some say; (TA;) not evil: (S:) [they may often be well rendered *renown*]: صَيْتٌ is originally صَوْتُ; the و being changed into ي on account of the kesreh preceding it: it seems as though they made it to be of the measure فَعْلٌ to distinguish between the صَوْتُ that is heard and the fame &c. that is known: but sometimes they said, فِي صَوْتِهِ أَنتَشَرَ صَوْتُهُ in the sense of صَيْتُهُ [i. e. His fame &c., or good fame &c., spread among the people]: (S, TA:) and صَيْتٌ لَهُ صَوْتُ فِي النَّاسِ [He has fame &c., or good fame &c., among the people]: and ذَهَبَ صَيْتُهُ فِيهِمْ [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., مَا مِنْ عَبْدٍ إِلَّا لَهُ صَيْتٌ فِي السَّمَاءِ, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., فَضْلٌ مَا بَيْنَ، وَالذَّفْءُ [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) — صَيْتٌ also signifies A blacksmith's hammer. (K, TA.) — And An artificer, or a handicraftsman; syn. صَانِعٌ: (K accord. to the TA:) or a goldsmith; syn. صَائِعٌ. (So in the CK and in my MS. copy of the K.)

صَيْتَةٌ: see the next preceding paragraph.

صَائَتْ [Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, صَات);] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Mṣb, TA;) as also صَيْتٌ; the two words being like صَيْوتٌ and مَيْتٌ; the latter originally صَيْوتٌ. (TA. [But see the next paragraph: and see also مَصَوَاتٌ.]

صَيْتٌ, applied to a man, (S, M, A, Mṣb, K,) and صَاتٌ, so applied, (S, M, K,) and the latter

likewise applied to an ass, (S,) both signify the same, (K,) Vehement, strong, or loud, of voice: (S, M, Mṣb:) † رَجُلٌ صَاتٌ is like رَجُلٌ مَالٌ “a man having much property,” and رَجُلٌ نَالٌ “a man who gives much,” and كَبِشٌ صَافٌ [“a ram having much wool”], &c., all of these epithets being originally of the measure فَعْلٌ: (S:) or صَاتٌ may be of the measure فَاعِلٌ from which the medial radical has gone; or it may be [originally صَوْتُ,] of the measure فَعْلٌ. (M.) One says also صَوْتُ صَيْتٌ [A vehement, strong, or loud, voice]. (A.) See also صَائَتْ.

صَوَاتٌ: see مَصَوَاتٌ.

مَصَوَاتٌ: see the next paragraph, in two places.

مَصَوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. † مَصَوَاتٌ: (K, TA:) [or, as also صَوَاتٌ, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] — [Hence,] one says, مَا بِالذَّارِ مَصَوَاتٌ, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K † مَصَوَاتٌ, which has the same meaning. (TA.)

مُنْصَاتٌ Straight in stature. (S.)

صوح

صَوَّجَانٌ: see صَوْلَجَانٌ, in art. صولج.

صوح

1. صُحَّتُهُ (S, K,) [third pers. صَاح, aor. يَصُوحُ,] inf. n. صَوْحٌ, (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.)

2. صَوَّحَتِ البَقْلَ, said of the wind, (الرِّيحُ, S, A,) and of the heat, (الحَرُّ, A,) and of the sun, (الشَّمْسُ, TA,) inf. n. تَصْوِيحٌ, (K,) It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الخَشَبُ [the wood]; and the like of these: and صَيَّحَتْ signifies the same. (TA.) And صَوَّحَ الشَّعْرَ, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.) — See also 5, in four places. — It is said in a trad., نَبِيٌّ عَنِ بَيْعٍ, meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with ر [i. e. يَصْرِخُ]: (TA:) but El-Khat-tábee says that the right word is يَصُوحُ, with و. (TA in art. صرح.)

5. تَصَوَّحَ البَقْلَ The herbs, or leguminous plants, became dried up; as also † صَوْحٌ: (IB, TA:) or became completely dried up; or became blighted and dried up; and † صَوْحٌ signifies the same: (L:) or became dried up in the hot season, not by

reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (Aṣ, TA;) and † صَوْحٌ signifies [the same, or] became dried up and much split: (A:) or (and so the verb تَصَوَّحَ said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تَصَيَّحَ signifies the same. (TA.) It is said in a trad. of 'Alee, † فَبَادِرُوا العِلْمَ قَبْلَ تَصْوِيعِ نَبْتِهِ + [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.) — † تَصَوَّحَ also signifies It became much split; (S, K;) said of hair &c.; (S;) as also † انصاح: (K:) [but this latter is more correctly expl. below:] [or] said of hair, it fell off and became scattered; as also تَصَيَّحَ: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered, (L.)

7. انصاح It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5. — It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.) — It (a garment) slit, or rent, of itself. (AO, S.) — † It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. صبح.]

صَوْحٌ: see what next follows.

صُوحٌ (S, A, K) and † صَوْحٌ (IAṣr, K) The wall (حَائِطٌ) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صَوْحَانٌ, (S,) which means the two sides thereof, resembling two walls. (A.) — And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., أَلْقَوْهُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكَلَتْهُ السَّبَاعُ, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.)

صَوْحَانٌ, with damm [to the ص], Dry. (K.) And نَخْلَةٌ صَوْحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

صَوَّاحٌ Gypsum. (S, K.) — And † The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — And † Milk mixed with water, the latter being the more in quantity. (Abou-Sa'eed, K.) — Also An elevated piece, (نَجْوَةٌ, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رَخْوَةٌ, so in the TA as from the K,) of land. (L, K.) — And The spadix (طَلْعٌ) of the palm-tree, (AḤn, K,) when it dries up, and falls in pieces and becomes scattered. (AḤn.)

صَوَّاحَةٌ, like رَمَانَةٌ, [but accord. to analogy it

should be without teshdeed, like سَقَاطَةٌ &c., and so it is written in the L as relating to wool.] *What has become much split, of hair, and what has fallen off and become scattered, thereof, (K), and so of wool. (L, TA.)*

منصاح *Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) — And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مُرْتَفِقٌ.]*

صوح

4. اصاخ له (S, A, K, TA) and ائبه (A, TA,) inf. n. اصاخه (TA.) *He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce ناشد.] — And اصاخ signifies also † He was silent, or spake not, or ceased from speaking: so in the saying, اصاخ فلان على حق فلان, meaning † Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., اصاخ اصاخة الينده للناشد, i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce ناشد suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, للناشد is omitted.]*

صود

2. صود الصاد, inf. n. تصويد, *He wrote the صاد [i. e. the letter ص]. (K.)*

صَاد The name of one of the letters of the alphabet. (M, L. [See art. ص.] — [It is also The title of a سورة, the thirty-eighth chapter of the Kur-án.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَاد, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَاد, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [I read, or recited, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Msb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MF.) — See also art. صيد.

صور

1. صَارَهُ, aor. يَصُورُ, (S, M, K,) inf. n. صَوْرٌ, (M, K,) *He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صَارَهُ, aor. يَصِيرُ, (S;) and اَصَارَهُ*

(S, M, Msb, K:) or *he demolished it, threw it down, or pulled it down to the ground; as also اَصَارَهُ. (K.) One says, of a man, يَصُورُ عُنُقَهُ إِلَى الشَّيْءِ. (Lth.) And صُرْتُ إِلَى الشَّيْءِ, and أَصْرْتُهُ, I inclined, or bent, the thing to, or towards, me. (El-Ahmar.) And صُرْتُ الْغُصْنَ لِأَجْتِنِي الثَّمَرُ [I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قُلُوبٌ لَا تَصُورُهَا الْأَرْحَامُ † [Hearts which the ties of relationship do not incline]. (TA, from a trad.) فَصُرْفَنَ إِلَيْكَ, in the Kur [ii. 262], means *And turn them towards thee; and so فَصُرْفَنَ: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخَذُوا إِلَيْكَ فَنَصُرْفَنَ مِنْ أَلْيَابِ قَصْرَهُنَّ. (S.) One says also, صُرْتُ إِلَيْكَ, and صُرْتُ وَجْهَكَ إِلَيْكَ, Turn thou thy face towards me. (Akh, S.) And صَارَ وَجْهَهُ, aor. يَصُورُ, (M, K,) and يَصِيرُ, (K,) *He turned his face towards a person or thing. (M, K.) And هُوَ يَصُورُ صَوْرَهُ مَعْرُوفَهُ إِلَى النَّاسِ † [He turns his beneficence towards men]. (TA.) — [Agreeably with a statement cited above, it is said that] صَارَهُ, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also *He dissected it; or cut it, or divided it, in pieces. (S, K, TA.) — And hence, (TA,) صَارَ الْحُكْمُ † He (the judge, A, TA) decided the judgment. (S, A, TA.) — [Freytag states, on the authority of the Kitáb el-Addád, that صَار, aor. as above, has two contr. significations: He separated, or dispersed: — and He collected.] — See also 2. — صَارَ also signifies He (a man, M) uttered a cry, or sound. (M, K.) — صَوْرٌ, (M, A, K,) [aor. يَصُورُ,] inf. n. صَوْرٌ, (S, M, A,) *He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A,) inclined, or leaned; (Lth, S, M, A, K;) as also اِنْصَارَ: (S, M, Msb, K;) it bent; or was, or became, crooked. (A.) One says, فِي عُنُقِهِ صَوْرٌ, In his neck is an inclining; and a bending, or crookedness. (A.) — And صَوْرٌ as an attribute of a man signifies also † An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.)*****

2. صَوَّرَ [inf. n. تَصْوِيرٌ,] *He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and تَصَوَّرَ signifies the same; (Msb, and Bq in iii. 4;) and so does اِنْصَارَ, accord. to Aboo-Alee, in the saying,*

بَنَاهُ وَصَلَّبَ فِيهِ وَصَارًا

[Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صَوَّرَهُ اللَّهُ صَوْرَةً حَسَنَةً [God formed him a goodly, or beautiful, form]. (S.) — See also 5, in two places.

4: see 1, in three places.

5. تَصَوَّرَ *He, or it, was, or became, formed,*

*fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — And [hence,] تَصَوَّرَ لِي [and تَخَيَّلَ لِي, like تَخَيَّلَ لِي and تَخَيَّلَ لِي,] It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.) — See also 2. — [Hence,] تَصَوَّرَ شَيْئًا *He imagined a thing; imaged it in the mind; as also صَوَّرَهُ; [like تَخَيَّلَهُ and تَخَيَّلَهُ;] he imagined, or conceived, the form of the thing. (S.) [تَصَوَّرَ in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet سَادِحٌ i. e. simple.] — Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.)**

7. اِنْصَارَ: see صَوَّرَ. — Also *It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.)*

8. اَصْطَارَهُ *He doubled it, or folded it; or he bent it; syn. كَنَاهُ. (O.)*

صَارَ: see صَبَّرَ, below, in two places.

صَوْرٌ *Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صَوْرَةٌ:] pl. صَيْرَانٌ: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) — Also The root of a palm-tree, (M, K,) or of a palm-trunk. (M.) — And The bank, or side, of a river or rivulet. (M, K.) — And The side of the neck. (O, K, TA. [In the CK, وَاللِّبْتِ is erroneously put for وَاللِّبْتِ.]) — And The forelock: so in the saying of a rájiz,*

كَانَ عُرْفًا مَائِلًا مِنْ صَوْرِهِ

[As though a mane inclining from his forelock]. (S.)

صَوْرٌ *A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], فِي يَوْمٍ يَنْفُخُ فِي الصُّورِ [i. e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصُّور: and it is said to be pl. of صَوْرَةٌ, like as بَسْرٌ is of بَسْرَةٌ; [or rather a coll. gen. n., of which صَوْرَةٌ is the n. un.]; i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Hasan read فِي الصُّورِ: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.)*

صَوَّرَ inf. n. of صَوَّرَ [q. v.]. (M, A.) — Also *An itching (أَكَالٌ) in the head. (IAqr, TA.) [See also صَوْرَةٌ.]*

صَارَةٌ *The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صَوْرَةٌ [with ة] has been heard from the Arabs as its dim. (TA.) — See also صَوَّرَ.*

صَوْرَةٌ † *An inclination, or a desire. (TA.) You say, صَوْرَةٌ إِلَيْهِ صَوْرَةٌ † I see thee to have a loving inclination to him. (A.) And مَا بِي إِلَيْهَا صَوْرَةٌ † I have not any inclination to, or desire for, her.*

(TA, from a trad.)— And *An itching, or itch, (حكة) in the head: (A:) or an affection like حكة in a man's head, occasioning a desire to be loused. (S, M, K.)* [See also *صَوْرٌ*.]— And *A palm-tree. (IAqr.)* [See also *صَوْرٌ*.]

صَوْرَةٌ Form, fashion, figure, shape, or semblance; syn. *شَكْلٌ*, (M, K,) and *مِثَالٌ*; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the *صورة* of a man, and of a horse, and of an ass. (B.)— And *An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.)* [See also *تَصَاوِيرٌ*.]— [Hence, *A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.*]— And *Species; syn. نَوْعٌ. (K.)*— And *The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حَقِيقَةٌ. (IAth:)* [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the *صورة* by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. *صِفَةٌ*: (IAth, Msb, K:) as when you say, *صورة الأمر كذا* [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and *صورة المسألة كذا* [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, *أتاني الليلة ربي في أحسن صورة* [My Lord came to me to-night in a most goodly state]; or *صورة* may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.)— And *The mode, or manner, of an action. (IAth.)*— The pl. is *صَوْرٌ* (S, M, Msb, K) and *صَوْرٌ* and *صَوْرٌ*; (S, M, K;) the second of which is rare, and by some disallowed. (MF.)— The saying of the Prophet *خَلَقَ اللَّهُ آدَمَ عَلَى صَوْرَتِهِ* may mean that *God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in the صورة proper to him, namely, Adam. (M.)*— *صورة* signifies also *The face: so in a trad. cited voce مُحَرَّمٌ*; in which it is said that the *صورة* is pronounced sacred, i. e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the *صورة* with a hot iron. (TA.)

صَوْرٌ: see the next paragraph, in two places.

صَوْرَةٌ [with ء] a dim. of *صَارَةٌ* [q. v.]. (TA.)

صَيَّرٌ Goodly in *صورة* [i. e. form &c.]; (Fr, S, K;) as also *صَارٌ*. (TA in art. شور.) One says *رَجُلٌ صَيَّرَ شَيْئًا* (Fr, S) and *صَارٌ شَارٌ* (TA ubi supra) *A man goodly in صورة [or form &c.] and in شارة* [i. e. appearance or apparel &c.]. (Fr, S.) [See also *صَيَّرٌ* in art. شور.]

صَوَارٌ A sparrow (*عَصْفُورٌ*) that answers when called. (S, M, K.)*

صَوَارٌ: see *صَوَارٌ*, first sentence.

أَصُورٌ Inclining: (M, K:) pl. *صَوْرٌ*. (M.) One says *رَجُلٌ أَصُورٌ* *A man having an inclining, or a bending, or crooked, neck. (A.)* And *هُوَ أَصُورٌ* *He is inclining his neck and face towards such a thing. (A.)*— [And hence,] *† Having an inclination, or a desire, (S, M, Msb,) to, or for, (إِلَى) a friend, or an object of love. (M.)*

تَصَاوِيرٌ [pl. of *تَصْوِيرٌ* and *تَصْوِيرَةٌ*] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also *صورة*.]

مَصُورٌ [A sculptor; and a painter, or limner, or the like]. *المَصُورُ* as an epithet of God, *The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)*

صَوَارٌ: see the next paragraph, in four places.

صَوَارٌ A herd of [wild] bulls or cows; (S, M, Bk. I.

Msb, K;) as also *صَوَارٌ* and *صِيَارٌ* [the latter in the CK written *صِيَارٌ*] and *صَوَارٌ* [in some copies of the K erroneously written *صَوَارٌ*, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) *صِيَارٌ*. (S, M.)— Also *A sweet odour; and so صَوَارٌ*. (M, K.)— And *A vesicle (وعاء) of musk; (S, Msb;) as also صَوَارٌ*, (Msb,) and *صِيَارٌ*, (S,) and *صَارَةٌ* [also] signifies [the same, i. e.] a *فَارَةٌ* or *فَارَةٌ* of musk: (O, K:) or *صَوَارٌ* and *صَوَارٌ* signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and *صَوَارٌ* signifies also *musk* [itself]: (TA:) pl. *أَصُورَةٌ*. (M, K.) [Said in the M to be Pers.]— *الصَوَارِيانِ* The two corners of the mouth; (O, K;) called by the vulgar *الصَوَارِيانِ*, (O, TA,) or *الصَوَارِيانِ*. (O in art. صمغ.)

صِيَارٌ: see the next preceding paragraph, in two places.

صَوْرَةٌ [with ء] a dim. of *صَارَةٌ* [q. v.]. (TA.)

صَيَّرٌ Goodly in *صورة* [i. e. form &c.]; (Fr, S, K;) as also *صَارٌ*. (TA in art. شور.) One says *رَجُلٌ صَيَّرَ شَيْئًا* (Fr, S) and *صَارٌ شَارٌ* (TA ubi supra) *A man goodly in صورة [or form &c.] and in شارة* [i. e. appearance or apparel &c.]. (Fr, S.) [See also *صَيَّرٌ* in art. شور.]

صَوَارٌ A sparrow (*عَصْفُورٌ*) that answers when called. (S, M, K.)*

صَوَارٌ: see *صَوَارٌ*, first sentence.

أَصُورٌ Inclining: (M, K:) pl. *صَوْرٌ*. (M.) One says *رَجُلٌ أَصُورٌ* *A man having an inclining, or a bending, or crooked, neck. (A.)* And *هُوَ أَصُورٌ* *He is inclining his neck and face towards such a thing. (A.)*— [And hence,] *† Having an inclination, or a desire, (S, M, Msb,) to, or for, (إِلَى) a friend, or an object of love. (M.)*

تَصَاوِيرٌ [pl. of *تَصْوِيرٌ* and *تَصْوِيرَةٌ*] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also *صورة*.]

مَصُورٌ [A sculptor; and a painter, or limner, or the like]. *المَصُورُ* as an epithet of God, *The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.)*

صُوعٌ 1. *صُوعَةٌ*, (O, K,) [from *صَاعَةٌ*,] aor. *أَصُوعَةٌ*, (K,) inf. n. *صُوعٌ*, (TA,) *I measured it with the صَاع [q. v.]. (O, K.)* One says, *هَذَا طَعَامٌ يَصَاعُ* i. e. [This is wheat] that is measured [with the صَاع]. (O.)— And *† [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or scattered it; (S, O, K;) in which sense it is [said*

to be] tropical; (TA;) and *صُوعَةٌ*, aor. *أَصُوعَةٌ*, (K in art. صمغ,) inf. n. *صُوعٌ*, (TA in that art.,) signifies the same. (K in that art.) One says, *صُوعْتُ الْأَقْرَانَ*, and *غَيْرُهُمْ*, *† I came to the antagonists, and others, from their sides: (K, TA:) of a courageous man, or a courageous armed man, one says, يَصُوعُ أَقْرَانَهُ* *† He comes to his antagonists from their sides; (S, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يَصُوعُ الْإِبِلَ*, (S, O,) or *مَاشِيَتَهُ*, (Lth,) or *إِبِلَهُ*, (IKtt, Z,) *† He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ*, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them; and يَصُوعُ إِبِلَهُ*, said of a pastor, *he disperses his camels in the place of pasture; and يَصُوعُ الْمِعْزَ*, said of a he-goat, *he disperses the [she-] goats; and صَاعَ الْغَنَمِ*, aor. as above, and so the inf. n., *he dispersed the sheep or goats; (TA;) and اصَاعَ الْغَنَمِ*, inf. n. اصَاعَةٌ, signifies thus likewise: (Lh, TA in art. صمغ:) Lh also says that *صُوعْتُ الْغَنَمَ*, aor. *أَصُوعَهَا*, inf. n. *صُوعٌ*, and *صِغْتُهَا*, aor. *أَصِغْتُهَا*, inf. n. *صِغٌ*, both signify *I dispersed the sheep or goats: (O in art. صمغ:) or, accord. to IKtt, اصَاعَ إِبِلَهُ*, said of a pastor, has two contr. meanings; *he collected together his camels from every side; and also he dispersed his camels. (TA.)*— Also *I frightened him. (Ibn-'Abbád,* O,* K.)*— And *صُوعْتُ الْقَوْمَ*, aor. *أَصُوعُهُمْ*, (Lh, O in art. صمغ,) inf. n. *صُوعٌ*, (TA in that art.,) *I urged, or incited, the people, or party; (Lh, O and TA in that art. ;) and so صُوعْتُ الْقَوْمَ*, (Lh, O and K in that art.,) aor. *أَصِغْتُهُمْ*, (Lh, O ibid.,) inf. n. *صِغٌ*. (TA ibid.)— [And *صَاعَ الْكَرَّةِ* *He propelled the ball with the صَوْلجان. (See صَاع below, last sentence.)*]— And *صَاعَتِ النَّحْلُ*, (K,) [app. for *صَاعَتِ النَّحْلُ* *صَاعَتِ النَّحْلُ*,] aor. *تَصُوعٌ*, (O,) inf. n. *صُوعٌ*, (TA,) *The bees followed [as though driving along] one another. (O, K.)*— And *صَاعَ الشَّيْءِ*, inf. n. *صُوعٌ*, *He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.)*

2. *تَصْوِيعٌ*, (O, K,) inf. n. *صُوعٌ*, (K,) *She (a woman) prepared a place, such as is termed صَاعَةٌ*, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.)— *صُوعَتِ الرِّيحُ النَّبَاتَ* *The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صُوحَتُهُ. (TA.)*— *صُوعَ الشَّيْءِ* *He made the thing pointed in its head. (Ibn-'Abbád, O, K.)*— And *He rounded the thing in its*

sides. (O, K.) — **صَوَّعَ**, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left*: (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner [or rider]*. (TA.) — **صَوَّعَ** **إِيَّاهُ** [said of a man, as is indicated in the O,] *He turned about his head towards him: and he turned his face towards him*. (O, TA.) — And **صَوَّعَ** **رَأْسَهُ**, said of a bird, *It moved, or moved about, its head*. (TA.)

4. **اصاع الغنم**: see 1, latter half.

5. **تصوَّعَ** *It became dispersed, or scattered; as also تصوَّعَ*. (S.) You say, **تصوَّعَ القوم** *The people, or party, became dispersed, or scattered, and remote, all of them, one from another*. (O, K.) — Also, said of hair, *It became contracted, and much split*: [app. by reason of dryness: like **تصوَّحَ**:] (Lth, O, K:) or *it became dispersed, or scattered*; (Lh, O, K;) and *it fell off by degrees*. (O, K.) — And, said of herbage, *It became dried up*; (S, O, K;) like **تصوَّحَ**; (O;) as also **تصبيح**. (S; and O and K in art. صبح.)

7. **انصاع**: see 5. — Also † *He turned away, or back, retreating, or returning*, (S, O, K, TA,) and went (S, TA) *quickly, or hastening*: (S, O, K, TA:) or you say, **انصاع القوم** † *The people, or party, went away quickly*: and **انصاع مذبراً** † *He went away [turning back] quickly*. (TA.) [See an ex. voce **صَارَتْ**.] — And † *It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky*. (TA in art. صبح, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Alláh El-Kátib El-Ishbahánee.)

صَاعَ (S, Mgh, O, Msh, K) and **صَوَّعَ** and **صَوَّعَ** (O, K) and **صَوَّعَ** (S, O, K) and **صَوَّعَ**, (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, * TA.) *A certain measure used for measuring corn [šc.], (S, O, Msh, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the صاع is different from the **صَوَّعَ**; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is **أَمْدَادُ** [pl. of **مُدٌّ**]; (S, O, Msh, K;) i. e. (Msh) **أَرْطَالُ** [or pints] and a third, (Mgh, Msh, TA,) by the measure of Baghdád; (Msh;) the **مُدٌّ** being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Haremeyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Msh,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irák it was *eight pints*, (Mgh, Msh, TA,) with whom agreed Aboo-Haneefeh; the **مُدٌّ** with them being two pints; (Msh, TA;) but the addition was made by El-Hajjáj; and their صاع was the **قَفِيرِ حَجَّاجِي**, and was unknown to the people of El-Medeneh, as is said by Az: (Msh:) accord. to Ed-Dáwoodee, its invariable measure is *four times the quantity* [of corn &c.]*

*that fills the two hands, that are neither large nor small, of a man; for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msh, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msh:) the pl. (of pauc., used by those who make the sing. fem., O, Msh) is **أَصْوَعُ**, (S, Mgh, O, Msh, K,) for which one may say **أَصْوَعُ**, (S, O, K,*) changing the و into hem-zeh, (S, O,) and accord. to AAF some say **أَصْعُ**, like **أَدْرُ**, (Mgh, Msh,) a pl. of **دَارٌ**, (Mgh,) but AHát says that this is a vulgar mistake, (Msh,) and **أَصْوَاعُ**, (O, Msh, K,) which is used by those who make the sing. masc., (O, Msh,) and [of mult.] **صَوَّعَ**, (K,) which is app. pl. of **صَوَّعَ**, with kesr, (TA,) and **صِبْعَانُ**, (Mgh, O, Msh, K,) which is [likewise] a pl. of mult., (Msh,) or this last is pl. of **صَوَّعَ**: and this sing. signifies a [vessel of the kind called] **جَامَرٌ**, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the **مَثْكُوكُ**, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word **مَثْكُوكُ** being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. **مَثْكُوكُ** signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that *the صَوَّعَ and the سِقَايَةَ are one thing*, as Zj also says; and that the صواع of the king is said to have been of **وَرَقٌ** [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the **مَثْكُوكُ**, with which the king used to drink; and said by some to have been of **مَسٌّ** [which (as is said in the TA in art. مس) means copper, from the Pers. **مَسٌّ**]. (TA.) [See also **صَوَّعَ**, with غ.] — **صَاعٌ** signifies also † *The place [or plot] in which a صاع [of seed] is sown*: so in a trad. (TA.) — And † *A depressed piece of ground*; (S, O, K, TA;) as also **صَاعَةٌ**; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. ط.) — And † *A place that is swept and in which one then plays*: (Ibn-'Abbád, O, K:) [see the verse cited in what follows:] and **صَاعَةٌ** is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And *The place of the breast of the ostrich when she puts it upon the ground*: (K:) or such a place is called **النَّعَامِ النَّعَامِ**. (IF, O.) And one says, **صَاعٌ فِي صَدْرِهِ** and **صَاعٌ فِي صَدْرِهِ** meaning † *He struck him in the middle of his breast*. (Z, TA.) — And it is said that **صَاعٌ** also signifies The [kind of goff-*

stick called] **صَوَّجَانٌ**. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

• **مَرِحَتْ يَدَاهَا لِلتَّجَاءِ كَأَنَّهَا** •
• **تَكْرُو بِكَيْفِي لَاعِبٍ فِي صَاعٍ** •

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise*,] or, as some relate it, **بِكَيْفِي مَاقِطٍ**, meaning *with the hands of a player with the ball*, it is said by some that he means **بِصَاعٍ**, [though it is not easy to see why, if so, he did not say **بِالصَّاعِ**,] and that by the **صَاعِ** he means the **صَوَّجَانُ**, because it is bent (**يُعْطَفُ** [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (**تُصَاعُ**) with it. (O.)

صَوَّعَ and **صَوَّعَ**: see **صَاعٌ**, first sentence. — The latter is also a pl., (K, TA,) app. of **صَوَّعَ**, with kesr. (TA.)

صَوَّعَ *Portions of herbage beginning to dry up*. (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place*. (Ibn-'Abbád, O.)

صَاعَةٌ: see **صَاعٌ**, latter half, in two places. — Also † *A place prepared by a woman for the separating and loosening of cotton*: (Lth, O, K, TA:) and † *a skin, like a نَطْعٌ, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it*. (ISH, O, TA.) — And † *A place specially made, or prepared, for guests*. (Z, TA.)

صَوَّعَ and **صَوَّعَ**: see **صَاعٌ**, former half, in five places.

أَصْيَاعٌ occurs as a dim. of **صِبْعَانٌ** [or rather of **أَصْوَاعٌ**, pl. of **صَاعٌ**, regularly formed therefrom]. (IB, TA.)

مَنْصَاعٌ [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صوغ

1. **صَاغَهُ**, (S, MA, O, Msh, K,) aor. **يَصْوُغُ**, (S, O, Msh,) inf. n. **صَوَّغَ**, (S, MA, O, Msh) and **صَوَّغَ** (TA) and **صِيَاغَةٌ**, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould; (TA;) he cast it, molten, in a mould: (PŞ:) he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or he prepared it, (K, TA,) and cast it, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, **صَاغَ** **الذَّهَبَ حَلِيًّا** [*He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments*]. (Msh.) — [Hence,] **صَاغَهُ اللَّهُ صِيغَةً حَسَنَةً** † *God created him (S, O, K, TA) in a goodly mode, or manner, of creation. (O, TA.)* And **صِيغَ عَلَى صِيغَتِهِ** † *He**

was created after his [i. e. another's] mode, or manner, of creation. (TA.) — And صاغ شعراً, or كلاماً, † He composed, and adjusted, poetry, or speech, discourse, or language. (TA.) — And صاغوا الكلام † They alter speech, [embellish it with lies,] and falsify it, or forge it. (TA.) And صوغ الكذب (S, O, Mṣb, TA,) inf. n. صوغ (Mṣb,) † Such a one forges, or fabricates, that which is false, or untrue: (O, Mṣb:*) a metaphorical phrase. (S.) And صاغ فلان زوراً and كذباً † Such a one forged, or fabricated, a lie, a falsehood, or an untruth. (TA.) And صوغ اللسان means † The lying of the tongue. (Har p. 605.) — صاغ, aor. يصوغ, (O, K,) inf. n. صوغ, (O,) also signifies It sank into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says ISh. (TA.) — And صاغ له الشراب The beverage, or wine, was easy and agreeable to him to swallow; i. q. صاغ, (Ibn-'Abbád, O, K,) as a dial. var. (Ibn-'Abbád, O.)

5. تصوغ: see what next follows.

7. صاغه quasi-pass. of صاغه [in all its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains † تصوغ as used in the book entitled "Les oiseaux et les fleurs," p. 7, meaning "formatus, fictus fuit;" but this is app. post classical]. (O, K.)

صوغ inf. n. of صاغه [q. v.]. (S &c.) — [In the Kur xii. 72,] some read نَفَقَدَ صَوِّغَ الْمَلِكِ [meaning We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal]: in this instance, صوغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of † المصوغ, which means مَا صِغَ [i. e. the thing that has been melted, and poured forth into a mould; &c.]; like † المصاغ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like ضرب in the phrase هَذَا دَرَاهِمُ ضَرْبِ الْأَمِيرِ (O, K, TA,) meaning مَضْرُوبُهُ (O, TA:) and Er-Rághib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] † صَوِّغَ, as though this also were [originally] an inf. n. (O, K, TA) from صاغ (O, TA,) like قَوْمٌ بُوَالٍ (O, K, TA) from بَالٍ and قَامَرٌ (O, TA.) [See also صاغ, with the unpointed

ع.] — One says also, هَذَا صَوِّغٌ هَذَا This is of the measure of this; or is the like in measure of this: [as though of the make, form, fashion, mould, or cast, of this: (see also صيغة:)] (S, O, Mṣb:) and هَذَا الْمَاءُ صَوِّغٌ الْإِنَاءِ This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be صَوِّغُهُ. (O.) — And هُمَا صَوِّغَانِ They two are likes: (S, O, K:) or they two are coëtaneans; syn. لِدَّةٌ [which is properly a sing., though here used as a dual]. (IDrd, O, K.) — And هُوَ صَوِّغٌ أَخِيهِ He is he who was born immediately after his brother; and [in like manner, before him, for] he

may be above him and he may be below him, (O,) like صَوِّغُهُ; as also صَوِّغُهُ † أَخِيهِ (K, TA, [in the CK, erroneously, أَخْتَهُ,]) like صَوِّغُهُ أَخِيهِ: (TA:) and هِيَ أُخْتُكَ صَوِّغُكَ [She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is أَصَوِّغٌ. (TA voce صوغ.)

صوغه: see the last sentence here preceding, in two places.

صيغة is originally صوغه (S, O, Mṣb,) the و being changed into ي because of the kesreh before it: (S, O:) it is like قِيَمَةٌ. (Mṣb.) [Its primary signification is A mode, or manner, of صوغ i. e. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صِيَاغَةٌ, q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or proportion [and the like]. (Mṣb.) One says سِهَامٌ صِيغَةٌ (S, O, K) Arrows [one in make;] uniform; (TA;) of the make of one man. (S, O, K, TA.) And صِيغَةُ اللَّهِ, meaning † The creation of God. (Mṣb.) And هُوَ حَسَنُ الصِّيغَةِ † He is goodly in respect of make and of stature: or this means هُوَ حَسَنُ الْعَمَلِ [which may in this case be correctly rendered he is goodly in respect of make: and also he is good in respect of work]. (TA.) And هُوَ مِنْ صِيغَةِ كَرِيمَةٍ † He is of a generous origin. (Ibn-'Abbád, Z, O, K, TA.) And صِيغَةُ الْقَوْلِ † The mode, manner, fashion, or form, of the saying is thus. (Mṣb.) And صِيغَةُ الْأَمْرِ † The shape of the affair, or case, is thus and thus. (TA.)

صِيغُوغَةٌ: see صِيَاغَةٌ.

صوغ: see صوغ, second sentence.

صِيَاغَةٌ The craft, or art, (K, TA,) or work, or operation, (S, O, Mṣb, TA,) of the صَائِغُ [q. v.]; (S, O, Mṣb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.; (see 1, first sentence);] as also † صِيغَةٌ and † صِيغُوغَةٌ, this last mentioned by Lh. (TA.)

صوغ: see the next paragraph, in five places.

صَائِغٌ and † صَوِّغٌ (S, MA, O, Mṣb, K, KL) and † صِيَاغٌ (S, O, K, KL,) the last of the dial. of El-Hijáz, (S, O,) originally صَوِّغٌ (IJ, O, TA,) thus altered by some, from صَوِّغٌ to صِيَاغٌ, because of their disliking the double و, (IJ, TA,) One who practises, or performs, the craft, art, work, or operation, termed صِيَاغَةٌ [or melting gold &c., and pouring it forth into a mould; &c.; as expl. in the first sentence of this art.]; (S, O, Mṣb, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of صَائِغٌ is صَائِغَةٌ [originally صَوِّغَةٌ] and صَوِّغٌ and صِيَاغٌ. (TA.) One says, هُوَ صَوِّغٌ الْحَلِيِّ [and صَائِغٌ i. e. He

is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence مِلْحُ الصَّائِغِ lit. Goldsmiths' salt; meaning chrysocolla, i. e. borax: thus termed in the language of the present day.] Abou-Ráfi' the صَائِغُ كَانَ عَمْرٌ يَمَازِحُنِي يَقُولُ يَقُولُ الْيَوْمَ وَعَدَا أَكْذَبَ النَّاسِ الصَّوِّغُ † يَقُولُ الْيَوْمَ وَعَدَا كَذِبَةٌ كَذِبَتِهَا الصَّوِّغُونَ † [lit. A lie which the goldsmiths have told] is a saying (of Abou-Hureyreh, O) occurring in a trad. (S, O.) — [Hence,] the pl. صَوِّغٌ means † Persons who alter speech, [embellish it with lies,] and falsify it, or forge it: and † صَوِّغٌ † one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] † صَيِّغٌ (O, K, TA,) originally صَوِّغٌ (TA,) † one who lies much, and embellishes his speech [with lies]: (K, O, TA:) the pl. of this last is صَائِغَةٌ, like سَادَةٌ pl. of سَيِّدٌ. (TA.) [See also صَبَاغٌ.]

صَيِّغٌ, originally صَوِّغٌ: see the next preceding paragraph, last explanation.

صَيِّغَةٌ i. q. تَرِيدَةٌ [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.)

صَيَاغٌ, originally صَوِّغٌ: see صَائِغٌ.

أَصَيِّغٌ [as though originally أَصَوِّغٌ, being mentioned in this art.,] Water such as is common (عَامَرٌ [app. meaning to all who desire to take of it]), and much in quantity. (IAṣr, TA.)

مَصَاغٌ, [as a coll. gen. n.,] with fet-ḥ, Moulded ornaments or women's ornaments, of gold or the like; syn. حَلِيُّ مَصُوغَةٌ. (TA.)

مَصَاغٌ: } see صوغ, second sentence.
مَصُوغٌ: }

صوف

1. صَافٌ (S, O, K,) aor. يَصُوفُ (S, O,) inf. n. صُوفٌ and صُوفِيٌّ; and صَوِّفٌ (S, O, K,) inf. n. صُوفٌ; (S;) He (a ram) had much صُوفٌ [or wool], (S, O, K,) after having little thereof. (S, O.) — صَافٌ السَّهْمُ عَنِ الْهَدَفِ, aor. يَصُوفُ and صَيِّفٌ (S, M, O, Mṣb, K,) inf. n. صُوفٌ and صَيِّفٌ and صَيِّفُوغَةٌ (O and K in art. صيف,) The arrow turned aside from the butt: (S, M, O, Mṣb, K:) like ضَافٌ. (S and O in art. ضيف.) And صَافٌ عَنِّي وَجْهَهُ His face turned away from me. (K.) And صَافٌ عَنِّي شَرَّهُ (S, M, O,) aor. يَصُوفُ, inf. n. صُوفٌ (M,) His (a man's, S, O) evil, or mischief, turned away from me. (S, M, O.)

2. صُوفٌ الْكَرْمِ The grape-vine showed its fruit-stalks [anew] after the cutting off of its fruit. (M.)

4. اَصَافَ اللَّهُ عَنِّي شَرَّهُ God turned away, or

may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صيف.]

5. **صَوْفِي** *He became a صَوْفِي*: (Msb:) he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so: (TA:) but it is post-classical. (Msb.)

صَافٍ (S, M, O, K) and **صَائِفٍ** (S, M, O, Msb, K) and **صَافٍ** (M, O, K), which last is formed by transposition [from the second], (M,) and **صَوْفٍ** (M, O, K) and **أَصَوْفٍ** (S, M, O, Msb, K) and **صُوفَانٍ** (AHeyth, TA) and **صُوفَانِي** (M, O, K), A ram having much **صُوف** [or wool]: (S, M, O, Msb, K:) fem. with **ة**, (K, [in which it seems to refer only to the last, i. e.] the fem. epithet is **صُوفَانِيَّة** (O,) or **صُوفَانِيَّة** (AHeyth, and so in a copy of the M,) and **صَافَةٌ** also. (M.) — And **صَافَةٌ** [A lock of hair hanging down below the lobe of the ear] of which the hair is like **صُوف** [i. e. wool]. (M.) — See also **صُوفٍ**. — And see art. صيف.

صَافٍ: see the next preceding paragraph.

صُوفٍ [Wool;] an appertenance of sheep, (in the S **لِلشَّاةِ**, in the M **لِلغَنَمِ**, and in the O and Msb [more definitely] **لِلشَّانِ**), which is to them like **شَعْرٍ** to goats and **وَبَرٍ** to camels: (M:) [in the K only said to be well known:] n. un. **صُوفَةٌ**, (M,) [i. e.] this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (S, O, Msb, K:) and sometimes **صُوفٍ** is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of **صُوفٍ** is **أَصُوفٍ** [meaning sorts of wool]: (M:) and the dim. of the n. un. is **صُوفِيَّةٌ**. (TA.) One says **وَجَدْتُ صُوفًا** [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, **فَلَانٌ يَلْبَسُ الصُّوفَ وَالطَّنِينَ**, meaning *Such a one wears what is made of wool and of cotton.* (A, TA.) In the saying of a poet,

* حَلْبَانَةٌ رُكْبَانَةٌ صُوفٍ *
* تَحْلِبُ بَيْنَ وَبَرٍ وَصُوفٍ *

[Of one that is milked and ridden, that yields a row of bowls of her milk, (but see **صُوفٍ**, of which other explanations have been given,) that mingles camels' fur and wool], the latter hemistich means, as Th says, accord. to IAqr, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the **نَدَافٍ** who mixes camels' fur and wool. (M.) One says also, **أَخَذْتُ بِصُوفِ رَقَبَتِهِ** (S, M, K, but in the M **أَخَذَ**), and **بِصُوفَتِهَا** (M, O) and **بِصَافِهَا** (M, K,) and

بِطُوفِ رَقَبَتِهِ and **بِطَافِهَا**, and **بِطُوفِ رَقَبَتِهِ** and **بِطَافِهَا**, and **بِطُوفِ رَقَبَتِهِ** and **بِطَافِهَا**, (S, O,) meaning † [I laid hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or the downy hairs upon the back of his neck: (M, O:) or the skin of his neck: (IAqr, S, O, K:) or the back of his neck, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:) or I followed him, thinking that I should not reach him, and overtook him; and this one says whether he lay hold upon his neck or not. (Abu-s-Semeyda', S, O, K.) And **أَعْطَاهُ بِصُوفٍ** **أَعْطَاهُ بِرَمْتِهِ** † [He gave it altogether]; like **أَعْطَاهُ بِرَمْتِهِ**: or (as expl. by A'Obeyd, S, O) he gave it gratuitously; not taking a price. (S, O, K.) — **صُوفُ الْبَحْرِ** [lit. The wool of the sea] is a thing [or substance] in the form of the animal **صُوفٍ** [i. e., of wool; evidently meaning sea-weed resembling wool; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word **פִּיט**, as used in the Bible, has been most satisfactorily shown in art. "Red Sea" (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's "Dictionary of the Bible": it is said in one of the **أَهْدِيَّاتِ**, [see art. **أهد**], **لَا آتِيكَ مَا بَلَّ بِلَ الْبَحْرِ صُوفَةٌ** [I will not come to thee as long as a sea wets a portion of wool], or, as Lh relates it, **مَا بَلَّ الْبَحْرُ صُوفَةً** [as long as the sea wets its wool; meaning, ever]. (M, TA.)

صُوفٍ: see **صَافٍ**.

صُوفَةٌ n. un. of **صُوفٍ** [q. v.]. (M &c.) — [Also applied by physicians to A pessary, or suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.] — Also Any of those who had the management of aught of the work of the **بَيْتِ** [meaning the House of God, i. e. the Ka'bah], and who were called **الصُّوفَانِ**: (M:) [accord. to the TA, it is said that **الصُّوفَانِ** and **الصُّوفَةُ** are both alike appellations applied to any of such persons:] J and others say that **صُوفَةٌ** was the father of a tribe of Muḍar, who used to serve the Ka'bah, and to return with the pilgrims from 'Arafāt, in the Time of Ignorance; and it is implied in the S [that they were also called **صُوفَانِ**, or] that **صُوفَةٌ** was also called **صُوفَانِ**; and in a saying of Z, that **الصُّوفَانِ** and **الصُّوفَانِ** were appellations of one and the same people: [hence, app., the applications of **صُوفَةٌ** and **صُوفَانِ** to any servants of the Ka'bah:] but accord. to Sgh and the K, **الصُّوفَانِ** is a mistake for **الصُّوفَانِ**. (TA.)

صُوفَانِ, and its fem., with **ة**: see **صَافٍ**: — and for the former see also **صُوفَةٌ**. — Also [A species of agaric, i. e., of the kind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire. (TA.)

صُوفَانِ, applied to a ewe, is fem. of **صُوفَانِ**: see **صَافٍ**. (AHeyth, TA.) — Also A certain

herb, or leguminous plant, (**بُقْلَةٌ**), downy, (M, K,) and short, (K,) mentioned by Abou-Naḡr as of the kind termed **أَحْرَارٌ** [pl. of **حُرٌّ**], but not specifically described by him. (AḤn, M.)

صُوفِي, a post-classical word, A man of the people called the **صُوفِيَّة**: (Msb:) [formerly applied to any devotee: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] the **صُوفِيَّة** may be so called [from the Greek **σῶφός**: or] in relation to the people called **الصُّوفَانِ**, [see **صُوفَةٌ**], as resembling them in the devotion of themselves to religious exercises: or in relation to those called **الصُّوفِيَّة**, wherefore they are also called **الصُّوفِيَّة**: or in relation to **الصُّوفِ** [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صُوفَانِي; and its fem., with **ة**: see **صَافٍ**.

صُوفِيَّةٌ dim. of **صُوفَةٌ**, n. un. of **صُوفٍ**, q. v. (TA.)

صُوفَانِ A manufacturer of **صُوفٍ** [or wool, or of woollen garments &c.]. (TA.)

صَائِفٍ: see **صَافٍ**.

صُوفِيَّةٌ, originally **صُوفِيَّةٌ**, A [garment of the kind called] **جُبَّةٌ** having much **صُوفٍ** [or wool]. (TA.)

أَصُوفٍ: see **صَافٍ**.

صوك

1. **صَاكَ بِهِ** (O, K,) aor. **يَصُوكُ** (O,) inf. n. **صُوكٌ** (K,) It stuck, or clave, to him, or it: (O, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so **صَاكَ بِهِ** aor. **يَصِيكُ** (S, O, K, in art. **صيك**), inf. n. **صِيكٌ** (K;) said of perfume. (S, O, K.) See also **صِيكٌ**.

5. **تَصَوَّكَ فِي رَجِيحِهِ** (As, O, K,) or, accord. to AZ, **تَضَوَّكَ**, with **ض**, (O,) or both, (Lh, TA in art. **صف**), [and **تَصَوَّقُ**] *He (a man, O) became defiled, or befouled, with [or in] his dung.* (O, K.)

صُوكٌ The seminal fluid of a man. (Th, Kr, K.) — Also The first. (K.) One says, **لَقَيْتُهُ أَوَّلَ بُوِكٍ** and **بُوِكٍ** I met him the first thing. (S, O, K.) And in like manner, **أَفْعَلُهُ أَوَّلَ كَلِّ صُوكٍ** and **بُوِكٍ** [Do thou it the first of everything]. (TA.) And **حُذِّ هَذَا أَوَّلَ صُوكٍ**: see 1 in art. **صك**. (O and TA in that art.) — Also Motion: so in the phrase **مَا بِهِ صُوكٌ** and **بُوِكٌ** [There is not in him, or it, any motion]. (IDrd, O, K.)

صَائِكٌ Sticking, or cleaving. (AA, TA.) — And [app. as an epithet in which the quality of a subst. is predominant] Sticking blood: or blood of the **جُوفِ** [or belly, &c.]. (TA.) — See also art. **صَاكٌ**.

صول

1. **صَالَ عَلَيْهِ**, [aor. **يَصُولُ**], inf. n. **صُولٌ** and

صَوْلَةٌ (§, O, K) and صَيْالٌ (O,) *He leaped, or sprang, upon him* : (§, O, K:) and (K) صَالَ عَلَيْهِ, (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صَيْالٌ and صَوْلَانٌ and صَوْلَانٌ and صَالٌ and مَصَاةٌ, *he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطَا; (M, K, TA;) and حَمَلَ: (TA:)* [or *he sprang upon him and seized him violently or laid violent hands upon him; for so سَطَا is said to signify:] and صَالَ عَلَيْهِ † he overbore him, overpowered him, or subdued him; (§,* O,* Mṣb,* TA; [a meaning also assigned to سَطَا;]) namely, one man another nam. (TA.)* [See also 1 in art. صِيل.] One says, رَبُّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping or springing* [&c.]. (§, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولٌ, meaning [By Thee may I] *spring, or rush, or assault, and subdue.* (TA.) — صَالٌ, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped, or sprang*: or, accord. to AZ, صَالٌ, inf. n. صَوْلٌ and صَيْالٌ, said of a camel, means *he leaped, or sprang, upon the [other] camels, and fought them*: (Mṣb:) or one says of a stallion, صَالَ عَلَى الْإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the [other] camels, (M, K,) and sent them on before*: (M:) or, accord. to AZ, one says of a camel, (§,) or, accord. to Es-Sarakustee, some of the Arabs say of a camel, (Mṣb,) صَوْلٌ, (§, Mṣb, [in one of my copies of the § صَالٌ, but the former is the right,]) like قَرَبٌ, (Mṣb,) with ة, (§, Mṣb,) inf. n. صَاةٌ, meaning *he betook himself to the killing of men, and springing, or rushing, upon them*: (§:) and without ة in speaking of the act of one adversary, or antagonist, against another: (Mṣb:) Hamzeh El-Isbahānee says, in his "Proverbs," that صَالُ الْجَمَلِ means *the camel bit*; but he is alone in saying this. (TA.) One says also, صَالَ الْعَيْرُ, meaning *The he-ass attacked the she-ass*: (§, O:) or صَالَ الْعَيْرُ عَلَى الْعَائَةِ *the he-ass drove away the she-ass, or the herd of wild she-asses, (M, K, TA,) and attacked her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs.* (TA.) — صَالَ الْبَرَّ, aor. as above, inf. n. صَوْلٌ, *He swept away, or cleared, the wheat from the pieces of stick and of rubbish*: and صَوْلْنَا الْجَنْطَةَ † *we swept the wheat [well, and so cleared it from rubbish]: the teshdeed denotes intensiveness of meaning*: (O:) † تَصْوِيلُ الْبَيْدَرِ [or تَصْوِيلُ الْبَيْدَرِ] means *the sweeping of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof [تَوَاجِي الْبَيْدَرِ] [to clear it of rubbish].* (K.) — صَيْلٌ: see art. صِيل.

2. صَوْلٌ, and its inf. n.: see 1, last sentence but one. — تَصْوِيلٌ also signifies *The extracting a thing by means of water*: (K, TA: [in the CK, صَالٌ is erroneously put for صَالًا:]) like the extracting a pebble from rice [by washing]. (TA.) [And app. *The soaking a thing to extract the juice or bitterness &c.*: see مَصُولٌ. See also

an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — [Also *The mixing, and stirring about, and beating, a thing.*] One says, الْجَرَادُ يَصُولُ فِي مَشْوَاهُ [in the CK مَشْوَاهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his مَشْوَى (O, K) i. e. frying-pan.* (TK.)

3. صَوْلَةٌ and صَيْالٌ and صَيْالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are *syn. with مَوَاتِبَةٌ*; (§, O, K;) صَوْلَةٌ signifying *وَاتَبَهُ* [i. e. *He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other.*] (K.) [See also 6.]

6. يَتَوَاتَبَانِ يَتَصَاوِلَانِ i. q. يَتَوَاتَبَانِ [i. e. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other.*] (§.)

صَوْلَةٌ is an inf. n.: (§, O, K: [see 1, first sentence:]) or it signifies *A leap, or spring*: (TA:) or a single act of a camel's leaping, or springing, upon [other] camels, and fighting them; as also صَيْالَةٌ: (Mṣb:) [but more commonly, *impetuosity, of a man, and of a camel or the like.*] — [Hence,] ذُو صَوْلَةٍ فِي الْبَزْدِ *One who springs upon the food, and devours it immoderately.* (M, TA.)* — أَوَّلَ وَهْلَةٍ means *أَوَّلَ صَوْلَةٍ* [i. e. *I met him the first thing, or the first thing that I saw.*] (A, TA.)

جَنْطَةٌ مَصْوَلَةٌ † and صَوْلَةٌ مِنْ جَنْطَةٍ [signify nearly the same, the former meaning *A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called مَصْوَلَةٌ or مَصُولٌ*]: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صَوْلَةٌ is صَوْلٌ. (O.)

صَيْلَةٌ, mentioned here in the K: see art. صِيل.

صَوْلٌ *A camel that devours his pastor; that springs upon men, and devours them*: (Lith, TA:) a camel that kills men, and springs, or rushes, upon them: (§:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (Mṣb:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And † *A man who beats others, and overbears, overpowers, or subdues, them.* (TA.) Accord. to Az, it is originally without ة, and is app. pronounced with ة because the و is with damm. (TA.)

صَيْالٌ an inf. n. of 1 [q. v.]. (M, O, Mṣb, K.) — [And also an inf. n. of 3, q. v.]

صَوْلَةٌ: see 3: and see also صَوْلَةٌ.

أَصُولٌ مِنْ جَمَلٍ [More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.)

مَصُولٌ *A thing in which colocynths are soaked in order that their bitterness may depart.* (AZ, §, O, K.) — And, accord. to Ibn-'Abbād, *An implement with which the ears of corn are swept*

away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.])

مَصْوَلَةٌ *A broom (مَكْنَسَةٌ, O, K) with which the sides of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]: (O, TA:) so says IAar. (TA. [See also what next precedes.])*

صَوْلَةٌ مِنْ جَنْطَةٍ: see جَنْطَةٌ مَصْوَلَةٌ.

صولج

صَوْلَجَةٌ and صَوْلَجٌ: see what here follows.

صَوْلَجَانٌ (T, §, K) and صَوْلَجَانَةٌ (Sb, TA) and صَوْلَجٌ (T, TA) and صَوْلَجَةٌ (TA,) as also صَوْلَجَانٌ (L in art. صوح,) [A kind of goff-stick, or golf-stick, played with by men on horseback;] a stick with a curved, or crooked, end; syn. مَخْجَنٌ; (§, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called مَخْجَنٌ: (T, TA:) of Pers. origin, (§,) [i. e. from the Pers. چوگان,] arabicized: (T, §:) pl. صَوْلَجَةٌ; (§, K;) the ة being added in the pl. because of the foreign origin, (§, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ: see the next paragraph here preceding.

صوم

1. صَامٌ, (§, M, &c.,) aor. يَصُومُ, (Mṣb,) inf. n. صَوْمٌ, and صِيَامٌ; (§, M, Mgh, Mṣb, K;) and اصْطَامٌ; (M, K;) *He abstained, (Mṣb, TA,) in an absolute sense*: (Mṣb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Mṣb:) and in the language of the law, (Mṣb, TA,) *he observed a particular kind of abstinence*; (Mṣb;) i. e. (TA) *he abstained from food* (§, M, K, TA) and *drink* (M, K, TA) and *coitus*: (M, K:) and (§,* M, &c.) by a tropical application, (TA,) † *from speech*: (§,* M, Mgh, Mṣb,* K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's *abstaining from eating*: and by a secondary application, a *particular serving of God [by fasting]*; (Mgh;) [i. e.] *the abstaining from eating and drinking and coitus from daybreak to sunset*: (KT:) accord. to Kh, it signifies [properly] *the standing without work.* (§.) صَامَ فِي الشَّهْرِ means *صَامَ الشَّهْرَ* [He fasted during the month]: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (§, M) by I'Ab (§) that the saying, in the Kur [xix. 27], (§, M,) إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا means † [Verily I have vowed unto the Compassionate] *an abstaining from speech.* (§, M, Mṣb.) One says also, صَامَ الْفَرَسُ, inf. n. صَوْمٌ (§, M) and صِيَامٌ (M,) † *The horse stood without eating of fodder*: (§;) or *abstained from the eating of fodder.* (M, A, Mgh.) And صَامَ عَنِ السَّبْرِ † *He abstained from going along, or journeying.* (TA.) — [Hence,]

صامت الشمس † The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.)—And صام النهار, (inf. n. صَوْمٌ, S,) † The day reached its midpoint. (S, M, Mgh, K, TA.)—And صامت الريح, (M, TA,) inf. n. صَوْمٌ, (S, K,) † The wind became still, or calm. (S, M, K, TA.)—And صام الهاء, [inf. n. صِيَامٌ (see صِلَاقَةٌ) and probably صَوْمٌ also,] † The water became still, or motionless; syn. دَامٌ and قَامٌ. (TA.)—And صام النعام, (M, K,) inf. n. صَوْمٌ, (M,) † The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام النهار, inf. n. صَوْمٌ, The نهار, by which is here meant the young one of the كُرْوَان, [or rather of the bustard called حَيَارَى] cast forth what was in its belly. (TA.)—صام منيته i. q. ذاقها [He tasted, or experienced, his death]. (K.)—And صام He (a man) shaded himself by means of the tree called صَوْمٌ. (K.)

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (S, M, &c.)— [Hence,] الصَوْمُ [app. for وَقْتُ الصَوْمِ] means also † [The month of] Ramadán: (K, TA:) whence the saying of Aboo-Zeyd, أَقْبَمْتُ بِالْبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadáns. (TA.)—And [in like manner] صَوْمٌ also means † A Christian church; syn. بَيْعَةٌ: (S, K, TA:) as though for مَحَلُّ الصَوْمِ i. e. الوَقْفُ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, “their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them”]. (TA.)—See also صَائِرٌ. —Also † The dung of the ostrich. (S, M, K.)—And, in the dial. of Hudheyl, (S,) Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with ة, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ and شَيْطَانٌ i. e. [the heads] of the serpents, [see رُؤُوسٌ], not having leaves: AHn says that they have [what are termed] هَدَبٌ [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أُنْثُلٌ, but are not so tall, and mostly grow in the districts of Benoo-Shebdeh. (M.)

صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامٌ: see a verse cited voce تَابٌ, in art. تَوْبٌ.

صَوْمَانٌ: see صَائِرٌ.

أَرْضٌ صَوَامٌ Dry land or ground, in which is no water. (K.)

صَوْمٌ is like صَائِرٌ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Mgh.) One says رَجُلٌ صَوْمٌ قَوْمٌ, mean-

ing A man who fasts (يَصُومُ) [often] in the day, and who rises [often] in the night [to pray]. (TA.)

صَائِرٌ Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Mgh;) [i. e.] abstaining from food (S, M, K) and drink and coitus: and, [by a tropical application, (see 1, first sentence,)] † from speech: (M, K:) it is applied to a man: (S, M, Mgh;) and † صَوْمَانٌ signifies the same, (S, K,) so applied; (S;) as also † صَوْمٌ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زور: (M voce صَيْفٌ:) or, in the proper language of the Arabs, صَائِرٌ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or † from speech, or † from going along or journeying: (S, Mgh;) pl. صِيَامٌ and صَوْمٌ (S, M, Mgh, Mgh, K) and صَيْرٌ (S, M, Mgh, K) and صَيْرٌ and صَوْمٌ and صِيَامٌ and صِيَامِي, (M, K,) the last of which [written in the CK صِيَامِي] is extr. (M.)—Applied to a horse, † Standing still (S, M, Mgh) without eating of fodder (S, Mgh) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صون, and TA.)—And بَكْرَةٌ صَائِمَةٌ † A sheave of a pulley that remains still, (Mgh, TA,) that will not revolve. (S, Mgh, TA.)—And مَاءٌ صَائِرٌ † Water that is still, or motionless; syn. قَائِرٌ and دَائِرٌ. (Mgh, TA.)

مَصَامٌ † The station, or standing-place, of a horse; as also † مَصَامَةٌ. (S, K, TA.)—And مَصَامُ التَّجْمِيرِ † The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Keys says,

- كَانَ الثُّرَيَّا عَلِقَتْ فِي مَصَامِهَا
- بِأَمْرَاسٍ كَتَانٍ إِلَى صَيْرٍ جَنْدَلٍ

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.])—One says also, جِئْتُهُ وَالشَّمْسُ فِي مَصَامِهَا, meaning † [I came to him when the sun was] in the middle of the sky. (TA.)

مَصَامَةٌ: see the next preceding paragraph.

صون

1. صَانَهُ (M, K,) first pers. صُنْتَهُ (S, Mgh,) aor. يَصُونُهُ (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ (S, M, Mgh, K,) He preserved it, kept it,

laid it up, took care of it, or reserved it, (Mgh, K,) in its repository; (Mgh;) and † اصطناهُ signifies the same: (M, K:) but one should not say اصانهُ, as the vulgar say. (TA.)—And [hence] one says, (M, Mgh,) by way of comparison, (M,) صان عرضهُ (M, Mgh,) inf. n. صِيَانَةٌ and صَوْنٌ (M,) † [He preserved his honour, or reputation], عَنِ الدَّنَسِ [from pollution]. (Mgh. [See also 6.]) And فَلَانٌ يَصُونُ دِيْبَاجَتِيْهِ i. e. † [Such a one preserves from disgrace] his cheeks; (A in art. دِبِجٌ;) or دِيْبَاجَتَهُ his face. (Har p. 15.)—And صان الفرسُ عَدْوَهُ (M, TA) and جَرِيْهِ (TA,) inf. n. صَوْنٌ, † The horse reserved somewhat of his running for the time of need. (M, TA.) And فَرَسٌ لَهُ صَوْنٌ وَبَدَلٌ and ذُو صَوْنٍ and صان الفرسُ: see 1 in art. بدل.—And صان الفرسُ صَفَّ بَيْنَ رِجْلَيْهِ, inf. n. صَوْنٌ, means صَفَّ بَيْنَ رِجْلَيْهِ He set his hind legs evenly, side by side: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of [attenuation, or abrasion, such as is termed] حَفَا or وَجِي. (S, K.)—And صان, inf. n. صَوْنٌ, He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) يَصْنُ النَشِيْ occurs in a verse (S, M, TA) of En-Nábigah, (M, TA,) [referring to horses,] and J says that Aş knew it not, but that others expl. it as meaning Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.)

5: see the next paragraph.

6. تَصَاوُنٌ is the contr. of اِبْتِدَالٌ (Mgh,) or of تَبَدُّلٌ (S and Mgh in art. بدل:) one says, of a man, تَصَاوَنَ and † تَصَوَّنَ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † He preserved himself, or his honour, or reputation, (M, TA,) مِنَ الْمَعَايِبِ [from the things, or actions, for which he should be blamed]. (TA. [See also 1, second sentence.]

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِيْنَةٌ, below.—And see مَصُونٌ.

صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] an عَيْدَةٌ. (IAar, K.)

صِيْنَةٌ [originally صَوْنَةٌ] i. q. † صَوْنٌ: one says, هَذِهِ ثِيَابُ الصِّيْنَةِ i. e. الصَوْنِ [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بَدَلَةٌ. (TA.)

صَوَانٌ and صَوَانٌ (S, M, Mgh, K) and صِيَانٌ (K) and صِيَانٌ (S, Mgh, K) and صِيَانٌ (K,) but the third and the last two are extr., (TA,) A thing, (M, Mgh, K,) or receptacle, (S,) [or chest or the like,] used as a repository (S, M, Mgh, K) for a garment, (S, K,) as also † مَصَانٌ (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mgh:) pl.

أَصُونَةٌ (MA:) or مَصَانٌ signifies any place in which one reposes a garment. (TA in art. ضرس.)

صَوَانِي pl. of صِينِي. (KL.) See art. صين.

صَوَانٌ [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Mḡb,) in which is hardness; (Mḡb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يَفْقَعُ) and cracks, and sometimes fire is struck with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صَوَانَةٌ. (S, M, Mḡb, K.)

الصَوَانَةُ The دُبُرُ [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) = See also صَوَانٌ.

صَيْنٌ [thus app., like سَيْدٌ and جَيْدٌ, written in my copy of the Mḡb صين.] One who preserves his honour, or reputation. (Mḡb.)

مَصَانٌ: see صَوَانٌ, in two places.

مِصَانٌ: see مِصَانٌ.

مَصُونٌ and مَصُونٌ (S, M, Mḡb, K,) like مَدُونٌ and مَدُونٌ (S and Mḡb in art. دوف, q. v.) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, M, Mḡb, K;) applied to a garment [&c.]; (S, M;) as also مَصُونٌ, which is an inf. n. used as an epithet: (M:) one should not say مَصَانٌ (S, TA,) nor مِصَانٌ, as the vulgar say. (TA.)

مِصَوَانٌ A bow-case; (K, TA;) as also مِصَانٌ. (TA.)

مِصُونٌ: see مَصُونٌ.

صوى

1. صَوَتِ النَّخْلَةَ (Lth, Az, S, M, K,) aor. تَصْوَى (S, K,) inf. n. صَوَى; (Lth, Az, S, M, K;) and صَوَيْتَ (Az, M, K,) which is the form preferred by Az, [aor. تَصْوَى] inf. n. صَوَى; (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصَوْتُ, and صَوْتُ (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوَى الضَّرْعِ The udder had no milk remaining in it. (Ham p. 661.) — [Hence,] صَوَتِ الشَّاةُ The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوَى He became strong. (K.)

2. صَوَى (M,) inf. n. تَصْوِيَةٌ (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوَيْتِ النَّاقَةَ I abstained from

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوَيْتِ الشَّاةَ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صَوَيْتِ الْغَنَمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صَوَى; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصْوِيَةٌ is like تَصْرِيَةٌ; and hence the trad., التَّصْوِيَةُ غَلَابَةٌ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصْرِيَةُ, with ر]. (TA.) — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوَيْتِ الْفَحْلَ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, M, K;) thus expl. by El-'Adebbes El-Kinānee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوَيْتُ لِإِبِلِي فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) = See also 1. = [And see art. صو.]

4: see 1. — One says also اصْوَى الْقَوْمَ, meaning The people's cattle became lean, or emaciated; like اصْوَى الْقَوْمِ. (IKtt, TA.) = [See also art. صو.]

صَوَى a subst. from 2, q. v. (M.)

صَوٍ: see its fem., صَوِيَةٌ, voce صَاوٍ. — [Also, app., Empty سُنْبُلٌ (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

صَوِيَةٌ: see the following paragraph.

صَاوٍ Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَاوِيَةٌ (M, K,) and صَوِيَةٌ (M, TA,) [agreeably with rule, as part n. of صَوَيْتَ,] or صَوِيَةٌ (so in copies of the K, [app. a mistranscription,]) A dry, or dried-up, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sá'idéh applies the epithet صَاوِيَةٌ to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) — And Strong. (TA.)

صيب

1. صَابٌ aor. يَصِيبُ (S, M, Mḡb, K,) inf. n. صَيْبٌ (S, Mḡb, K,) said of an arrow, (S, M, Mḡb,) i. q. أَصَابٌ [expl. in art. صوب]; (S, M, Mḡb, K;) like صَابٌ having for its aor. يَصُوبُ. (S, M, Mḡb.)

صَيَّانٌ: see صَوَّبٌ, in art. صوب.

صَيَّابٌ: see صَيَّابَةٌ.

صَيَّوْبٌ An arrow going right, or hitting the mark: pl. صَيَّبٌ (M, K) and صَيَّابٌ (MF, TA,) or the latter is pl. of صَيَّابٌ, which signifies the same. (M, in art. صوب.)

صَيَّابَةٌ: see صَيَّابَةٌ.

صَيَّبٌ: see art. صوب.

صَيَّابٌ: see صَيَّابَةٌ, in four places.

صَيَّوْبٌ: see art. صوب.

صَيَّابَةٌ and صَيَّابٌ (M, A, K) and صَيَّابَةٌ and صَيَّابٌ (A, K) The أَصْلُ (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَّابَةِ قَوْمِهِ and صَيَّابِهِ He is of the أَصْلُ [or original stock] of his people: (Fr, TA:) and مِنْ صَيَّابَةِ قَوْمِهِ and صَوَابَةِ قَوْمِهِ (TA) and مِنْ صَيَّابِهِ (A) of the purest in race of his people. (A, TA.) And قَوْمٌ صَيَّابٌ A choice, or an excellent, people. (TA.) — Also the first, The collective body of a people; (Kr, M;) and so صَوَابَةٌ. (M in art. صوب.) — And A lord, master, or chief. (M, K.)

صيت

صوت صَيَّتٌ and صَيَّتَةٌ: see art. صوت.

صيح

1. صَاحَ (S, A, O, Mḡb, &c.,) aor. يَصِيحُ (S, O, Mḡb,) inf. n. صَيَّحٌ and صَيَّحَةٌ (S, A, O, Mḡb, K*) and صَيَّحٌ and صَيَّحَانٌ (S, O, K,*) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mḡb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, A, O, Mḡb, TA:) or did so with his utmost force or power; (K, TA;) as also صَيَّحٌ (A, TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيَّحَةٌ شَدِيدَةٌ [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صَاحَ بِهِ He called or cried, or called out or cried out, to it [or to him]. (Mḡb.) And صَيَّحَ لِي بِغُلَّانٍ Call thou to me such a one. (A, TA.) And صَيَّحَ بِهِ and صَيَّحَهُ (A, TA,) and صَيَّحَ بِهِ and صَيَّحَهُ (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — And صَيَّحَ بِهِمُ † They were

frightened, or terrified. (K.) And **صَبِحَ فَيَهْرَ** † They perished. (K.) — One says also, **لَقَيْتَهُ قَبْلَ كُلِّ صَبْحٍ وَنَفْرٍ** I met him before every calling, or crying, and dispersing; meaning † I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA.) Or **نَفْرٌ قَبْلَ صَبْحٍ وَنَفْرٍ** † I came to him before everything. (A.) And **نَفْرٌ وَلَا نَفْرٌ** † He was angry for neither little nor much: (ISk, S, K:) or for nothing. (A.) — And **صَاحَتِ الشَّجَرَةُ**, (A, Mṣb,) or the **النَّخْلَةُ**, (K,) † The tree, (A, Mṣb,) or the palm-tree, (K,) became tall. (A, Mṣb, K.) And **صَاحَ الْعُنُقُودُ** † The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And **صَاحَ الْكَافُورُ** † [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

2: see 1, in two places. — **صَبَحَتِ الْبَقْلُ** said of the sun, (S, K,) and of the wind, (S,) i. q. **صَوَّحَتْهُ** [q. v.]. (S, K.) — And **صَبَحَتْ الشَّيْءُ** I broke and split the thing much. (TA in art. صوح.)

3. **صَابِحَةٌ** and **صَابِحٌ** signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, **صَابِحَ الْقَوْمِ** (TK) and **صَابِحُوا** The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. **تَصَوَّحَ** i. q. **تَصَوَّحَ** [q. v.]. (S, K.) — And **تَصَوَّحَ الشَّعْرُ** i. q. **تَصَوَّحَ** [q. v.]. (K in art. صوح.) — And **تَصَوَّحَ الشَّيْءُ** The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — **تَصَوَّحَ** said of the scabbard, or sheath, of a sword (A, K, TA) † It became much split or slit: (K, TA:) it is like the phrase **تَدَاعَى الْبَيْتَانِ** [q. v.]. (A, TA.)

7. **انصاح** said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Mṣb. [See also 7 in art. صوح.]) And **انصاحت العصا** The staff became much split or cracked; as also **انصاحت**. (A.) — [Hence,] **انصاح** is also said of the dawn and of lightning † [meaning It showed its light: originally, became cleft: as expl. in art. صوح.]. (A.)

صَبِيحَةٌ an inf. n. [and also an inf. n. un.] of **صَاحَ**. (S, Mṣb, &c.) [Hence,] one says, **مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَبِيحَةِ الْحَبْلِئِي** [They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (S) Punishment, castigation, or chastisement. (S, A, K.) — And A hostile, or predatory, incursion, by which the tribe are surprised. (TA.)

صَبِيحَانٌ: see what next follows.

صَبِيحَانِي, (T, S, A, Mgh, K,) or **صَبِيحَانٌ**, (Mṣb,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mṣb, K,) black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named **صَبِيحَانٌ**, that was tied to a palm-tree, (A, Mṣb, K,*) which was hence called **نَخْلَةُ صَبِيحَانِيَّةٍ**: (A, Mṣb:) or the name of the ram was **الصَّبِيحَانِي**, and **صَبِيحَانِي** is a rel. n. changed from its proper form, like **صَنْعَانِي**, (K, TA,) from **صَنْعَاءُ**. (TA.)

صَبِيحَانٌ A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — **الصَّبِيحَانِي** is another name for **العَوَّاءُ** [i. e. The constellation Bootes]. (Kzw.) — And † A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,*) consisting of **خَلُوقٌ** [q. v.], and the like. (A, TA.)

صَابِحَةٌ The crying, or clamour, of the place of the wailing of women. (K.)

صيد

1. **صَادَةٌ**, (S, M, A, Mgh, Mṣb, K,) like **بَاعَةٌ**, (MF,) [first pers. **صَدْتُ**,] aor. **يَصِيدُ**, (S, Mṣb, K,) inf. n. **صَيْدٌ**; (S, M, Mgh, Mṣb;) and **صَادَةٌ**, (S, &c.,) like **هَابَةٌ**, (MF,) [first pers. **صَدْتُ**, as above, but originally **صِيدْتُ**, whereas the first pers. of the former is originally **صِيدْتُ**,] aor. **يَصَادُ**; (IAṣr, S, Mṣb, K;) and **اصطاده**, (S, M, A, L, Mṣb, K,) also written and pronounced **اصَّادَه**; (L;) and **تَصِيدُهُ**; (M, A, L;) He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mṣb,) and fish. (L.) [And **صَادَ**, and **اصطاد**, and **تصيد**, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.]

You say, **خَرَجَ يَتَصِيدُ** [q. v.], meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And **خَرَجَ يَتَصِيدُ الْوَحْشَ** He went forth [to take &c., or] seeking to take &c., the wild animals. (L.) And **صَدْتُ فَلَانًا صَيْدًا** i. q. **صَدْتُ لَهُ** [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like]. (M, K.) And **صَادَ الْمَكَانَ**, and **اصطاده**, i. q. **صَادَ فِيهِ** [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, **صَدْنَا قَنْوَيْنَ** meaning **صَدْنَا وَحْشَ قَنْوَيْنَ**: being the name of a certain land [or of two mountains]. (M.) And **الصَّقْرُ يَصِيدُ** [The hawk preys]. (Mṣb and K in art. صقر.) **ذَوَاتُ الصَّيْدِ** is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. جرح, &c.) — [Hence,] one says, **هُوَ يَصِيدُ النَّاسَ بِالْمَعْرُوفِ** [He captivates men by

goodness, beneficence, or kindness]. (A.) — And **اقْتَصِدْ تَصِدًا** † Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — **خَرَجْنَا نَصِيدُ بَيْضِ النَّعَامِ** † [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — And **صَدْنَا الْكَمَاءَ**, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAṣr; app. meaning † We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]. (M, TA.) — And **صَدْنَا مَاءَ السَّمَاءِ** † We took [or caught in vessels or collected] the water of the sky. (Th, M, A,*) — **صَيْدٌ**, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. **يَصِيدُ**, (Lth, L,) inf. n. **صَيْدٌ**; (Lth, S, M, L;) and **صَادٌ**, (Lth, M, L,) [aor. **يَصِيدُ**;] He (a camel) had the disease termed **صَيْدٌ** [expl. below]: (Lth, S, M, L:) the **ي** in **صَيْدٌ** is preserved unchanged because it is so preserved in the original form, which is **أَصِيدٌ**, (S,) though they may not have said **أَصِيدٌ**; (Sb, M;) and the like is the case in **عَوْرٌ**: (Sb, S, M,*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, **مَا أَعْرَهُ**, [i. e. **مَا أَصِيدُهُ**, and **مَا أَعْرَهُ**, and the like,] forming thus verbs of wonder, because the original form is augmented; and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and the latter likewise accord. to the M,) † He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And **صَيْدٌ**, inf. n. **صَيْدٌ**, † He raised his head, by reason of pride: and † he (a king) looked not aside, to the right or left. (S.) And **صَيْدٌ** (K, TA, in the CK [erroneously] **صَيْدٌ**) † He (a man, TA) had an inclining, or a bending, neck. (K, TA.) — And **صَدْتُ فَلَانًا** † I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.]

4. **اصاده** He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) — Also He, or it, [app. meaning the vein called **صَاد**, or the disease termed **صَيْدٌ**,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — And He cured him (i. e. a camel, TK) of the disease termed **صَيْدٌ**, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And **أَصِيدَ بَعِيرَهُ** He (God) caused his camel to have the disease termed **صَيْدٌ**. (M.)

5: see 1, in four places.

8: see 1, in three places.

9: see 1, in the latter half of the paragraph, in two places.

صَادٌ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed **صَيْدٌ**: pl. **أَصْيَادٌ** and pl. pl. **أَصْيَادٌ** [in the CK **أَصَائِدٌ**]. (K.) — See also **صَيْدٌ**, in two places. — And see **أَصِيدٌ**, likewise in two places. — Also Brass; syn. **صَقْرٌ**:

and copper: (S, M, K:) or a species thereof: (K:) or cooking-pots made of صَفْر, (A'Obeid, TA,) or of copper: (A'Obeid, M, TA:) pl. صِيدَان, (M, TA,) like تَبْجَان pl. of تَابَج: and some say that صِيدَان [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) — See also art. صود.

صِيدَان an instance of فَعْل in the sense of مَفْعُول, (Mṣb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Mṣb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (I, J, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. صَيْدٌ (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Mṣb;) and of fish: (L;) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAḥ, M:) but this last application of the word is a deviation from general usage: (M:) pl. صِيدَان. (Mgh, Mṣb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صَيْدُكَ [for صَيْدُكَ] (Meyd, A, but in the latter صَيْدُكَ, [for صَيْدُكَ],) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where صَيْدُكَ is put in the place of صَيْدُكَ.]) — See also صَيْد.

صَيْد: see the next paragraph.

صَيْد (S, M, A, L, K) and صَيْدٌ, with kesr, (K,) or صَيْدٌ, (L,) and صَادٌ, (M, L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISK, L, K:*) or a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صَاد. (K.) [Hence,] also صَيْدٌ, (M, A,) and صَادٌ, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صَيْد, of which it is the inf. n.]) [And the former, † An inclination, or bending, of the neck: (see صَيْد:) hence,] one says, لَا يَمِينُ صَيْدُكَ † [I will assuredly straighten Bk. I.

the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.)

أَصِيدُ: see صَيْدٌ.

صَادِي [Of, or made of, brass or copper:] a. rel. n. from صَاد signifying "brass" and "copper." (S.)

صِيدَانٌ Stones, (S, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also صِيدَانٌ. (A, L.) See also صِيدَانٌ. — And Rugged land or ground, (S, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISH:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Abou-Wejreh, L.)

صِيدَانٌ Copper: (L, K: see also صَاد:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (الْبِرْمَة) there is sometimes [what is termed] صِيدَانٌ and صِيدَانٌ, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صَدَن. — And Stone cooking-pots: (S, L, K; and M in art. صَدَن:) a. coll. gen. n.: n. un. with ة. (IB, L.) — See also صِيدَانٌ. — صِيدَانٌ الْحَصَى Small pebbles. (L. [See also art. صَدَن.])

صِيدَانَةٌ [as a n. un.: see صِيدَانٌ, above. — Also] A [demon of the kind called] غُول. (ISK, S, K.) — And A woman of evil disposition, (ISK, S, K,) [and] so صِيدَانَةٌ, (M,) and of much talk. (ISK, S, K.) — See also art. صَدَن.

صِيدَانَةٌ: see صِيدَانَةٌ. — [Hence,] † A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صِيدَانَةٌ.

رَجُلٌ صِيدَانٌ [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Mṣb:) and صِيدَانٌ signifies the same as صِيدَانٌ: (K:) you say كَلْبٌ صِيدَانٌ [A dog used for hunting]: (S, A:) and صَقْرٌ صِيدَانٌ [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صِيدَانٌ (S, M, A) and صِيدَانٌ; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رَسْلٌ [for رَسْلٌ]; (S, M;) the ص being with kesr in order that the م may be preserved unchanged. (S.) — See also أَصِيدُ, last sentence.

صَائِدٌ, applied to a man, Practising الصَيْد [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Mṣb.) — الصَائِدُ in the dial. of El-Yemen signifies The shank; syn. السَّاق. (M.)

صِيدَانٌ, like تَنْوَرٌ [in measure], An arrow going right, or hitting the mark. (K.)

أَصِيدُ [More, or most, wont, or able, to take, or

capture, or catch, game, or prey]. أَصِيدُ مِنْ لَيْثٍ أَصِيدُ مِنْ لَيْثٍ [More wont, or able, to capture prey than the lion of Ifirreen and than the he-cat] is a prov. (Meyd.) — Also A camel having the disease termed صَيْد; (S, M, A, L;) and so صَادٌ, for صَادٌ, (L, K,) like مَالٌ for دُو مَالٍ, (L,) or for صَيْدٌ: (L:) pl. of the first صَيْد. (L.) [Hence,] † A man unable to look aside, (S, M,) by reason of disease. (S.) † A man who raises his head by reason of pride. (S.) † A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) † A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) — الأَصِيدُ † The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صَيْد; (TA;) as also الصَّادُ [as act. part. n. of S]; and الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّادُ, but الصَّيْدُ. (TA.)

مَصَادٌ and مَصَادٌ and مَصِيدٌ [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) — مَصَادٌ also signifies The upper, or highest, part of a mountain. (MF, from Abou-'Alee El-Yoosee. [But this, accord. to the S &c., belongs to art. مَصَد.])

مَصِيدٌ and مَصِيدٌ: see مَصِيدَةٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Mṣb:) see صَيْدٌ.

مَصِيدَةٌ (S, M, A, Mṣb, K) and مَصِيدَةٌ (M, and so in the handwriting of Az accord. to the L) and مَصِيدٌ (S, L, Mṣb, K) and مَصِيدٌ (so in the handwriting of Az accord. to the L) and مَصِيدَةٌ (M, Mṣb, K) A thing used for the purpose of الصَيْد [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Mṣb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see شَهْرٌ:] pl. مَصَائِدُ, without ة. (L, Mṣb.)

مَصِيدَةٌ: see the next preceding paragraph.

مَصَادٌ: see أَصِيدُ: — and see also مَصَادٌ.

مَصِيدٌ: see مَصَادٌ.

صير

1. صَارَ كَذَا, (T, S, Mṣb,) aor. يَصِيرُ, (S,) inf. n. صَيْرُورَةٌ (S, Mṣb) and صَيْرٌ, (S,) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Mṣb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject.

in the nom. case and its predicate in the accus.]. (T.) You say, *صَارَ زَيْدٌ رَجُلًا* Zeyd became a man; or attained to the state, or condition, of a man. (TA.) And *صَارَ زَيْدٌ غَنِيًّا* Zeyd became rich, not having been so. (Mṣb.) And *صَارَ الْعَصِيرُ خَمْرًا* The expressed juice became wine. (Mṣb.) [And *صَارَ لَا شَيْءَ عِنْدَهُ* He became in a state, or condition, in which there was not anything in his possession. And *صَارَ يَفْعَلُ كَذَا* He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like *صَارَ لَا يَفْعَلُ شَيْئًا* He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything. And *صَارَ لَا يَتَكَلَّمُ* He became in the state of not speaking; he became speechless. And *صَارَ يَتَفَكَّرُ كَذَا* He became in a state of reflection upon such a thing; he began to reflect upon such a thing.] — One says also, *صَارَ الْأَمْرُ إِلَى كَذَا*, (M, A, Mṣb, K,) aor. as above, (TA,) inf. n. *مَصِيرٌ*, (S, M, A, Mṣb, K,) which is anomalous, being regularly *مَصَارٌ*, like *مَعَاشٌ*, (S,) and *صَيْرٌ* and *صَيْرَةٌ*, (M, A, K,) i. e. *رَجَعَ إِلَيْهِ*: (Mṣb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually (see صير) to such a state, or condition:*] the difference between *مَصِيرٌ* and *مَرْجِعٌ* is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bḍ in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — *صَارَ* also signifies *He, or it, attained in respect of place*: so in the saying, *صَارَ زَيْدٌ إِلَى عَمْرٍو* [Zeyd came, or went, or pursued a course that brought him, to Amr]. (TA.) *صِرْتُ إِلَى فُلَانٍ* [I came, &c., to such a one] is similar to the phrase in the *Kur* [iii. 27] *وَأِنِّي إِلَهُهُ الْأَخِيرُ* [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, *إِنِّي إِلَهُهُ الْأَخِيرُ*, in the *Kur* xlii. last verse, which Bḍ explains by adding the words *بِأَرْتَفَاعِ الْوَسَائِطِ وَالتَّعَلُّقَاتِ*; the meaning being, *Verily to God are things, or events, referrible, mediately and dependently*: in the *Expos.* of the *Jel* expl. as meaning *تَرْجِعُ*.] — [And in like manner one says, *صَارَ لَهُ كَذَا* *Such a thing came to, betided, or befell, him, or it*: and hence, *he, or it, came to have, or became possessed of, such a thing.*] — And *صَارَ فِي أَرْضٍ فَلَاةٍ* [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. *فِيهَا*. (Mṣb in art. *وقع*.) And *صَارَ فِي الرَّبِيعِ* [He entered, lit. became in, the season called ربيع]; i. q. *أَرْبَعٌ* [which is expl. in the S as signifying *دَخَلَ فِي الرَّبِيعِ*]. (K in art. *ربيع*.) — *صَيْرٌ* signifies also *The returning of seekers after herbage to the watering-places.* (O, K.) And one says, *صَارَ الرَّجُلُ*, aor. *يَصِيرُ*, [inf. n. *صَيْرٌ*], *The man stayed, or abode, at the water.* (TA.) And

صَارَ النَّاسُ الْمَاءَ *The people stayed, or abode, at the water.* (M, K, TA.) — *صَارَهُ*, (S,) first pers. *صِرْتُهُ*, (M,) aor. as above, (S,) inf. n. *صَيْرٌ*, (K,) a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*, [q. v.,] (S,) *He cut it*; (S, M, K;) and *clave it, or split it.* (M.) — And in like manner, [i. e. as a dial. var. of *صَارَهُ* having for its aor. *يَصُورُهُ*], *He made it to incline, or lean.* (S.) You say, *صَارَ وَجْهَهُ*, aor. *يَصِيرُ*, (M,) as also *يَصُورُ*, (M and K in art. *صور*), *He turned his face towards a person or thing.* (M.) And *صِرْتُ عُنُقَهُ* *I twisted his neck.* (M.) [Respecting the phrase *فَصُرْتُمْ إِلَيْكَ* in the *Kur* ii. 262, accord. to one reading, see 1 in art. *صور*.] — *صَارَهُ*, aor. *يَصِيرُ*, inf. n. *صَيْرٌ*, signifies also *حَبَسَهُ* [He confined, restricted, &c., him, or it]. (Mṣb.)

2. *صَارَهُ كَذَا* *He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also *أَصَارَهُ*]; syn. *جَعَلَهُ*.* (S.) You say, *صَيْرَنِي لَهُ عَبْدًا* and *أَصَارَنِي* [He made me to be to him a slave]. (A.) — [And *صَيْرَهُ إِلَى كَذَا* and *أَصَارَهُ* *He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.*] 'Omeyleh El-Fezāree said to his paternal uncle Ibn-'Anḳā, *مَا الَّذِي أَصَارَكَ*, *إِنِّي مَا أَرَى يَا عَمْرُ* [What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, *صَيْرَهُ إِلَيْهِ* and *أَصَارَهُ* [meaning *He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:*] (M, K:) and *صَيْرْتَنِي إِلَيْهِ* and *أَصَارْتَنِي* [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] *صَيْرَ إِلَيْهِ الْأَمْرَ* *He committed to him the thing, or affair;* syn. *فَوَضَّ إِلَيْهِ*. (M in art. *فوض*.) [And *صَيْرَ لَهُ كَذَا* *He made such a thing to come to, betide, or befall, him, or it*: and consequently, *he made him, or it, to have, or become possessed of, such a thing.*] — *تَصَيْرٌ* is also by word, or covenant, as well as by deed. (Bḍ in ii. 20.) [You say, *صَيْرَهُ كَذَا* meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing*: in which case, also, it is syn. with *جَعَلَهُ*, whereby it is expl. in the S. And *صَيْرَ لَهُ كَذَا* *He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing*: and appointed or assigned, to him, or it, such a thing.]

4: see 2, in six places.

5. *تَصِيرَ أَبَاهُ* *He became like his father.* (S, M, K.)

صَيْرٌ: see what next follows.

صِيرٌ The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Mṣb, K;) as also *صَيْرٌ* (O, K) and

مَصِيرٌ (S, O, Mṣb, TA) and *مَصِيرَةٌ* (TA) and *صَيْرٌ*, (S, M, K,) of the measure *فَيْعُولٌ*, (S,) and *صَيْرَةٌ*. (K.) — The *verge, brink, or point*, of an affair, or event. (M, K.) You say, *أَنَا عَلَى كَذَا* *I am on the verge of such an affair, or event.* (M.) And *أَنَا عَلَى صَيْرٍ مِنْ كَذَا* *I am at the point of [attaining] the object of my want.* (M.) And *أَنَا عَلَى صَيْرٍ مِنْ قَضَاءِ حَاجَتِي* *I am at the point of accomplishing my want.* (A.) And *فُلَانٌ عَلَى صَيْرٍ مِنْ كَذَا* *Such a one is at the point of accomplishing an affair.* (S.) — A *water at which people stay, or abide*; (M, O, K;) as also *صَيْرَةٌ*. (TA.) — A *crevice of a door.* (S, M, A, Mṣb, K.) It is said in a trad., *مَنْ نَظَرَ فِي صَيْرِ بَابٍ فَفَقَعَتْ عَيْنُهُ فِيهِ هَدَرَ* [Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The *condiment, made of small fish, called*] *صَحْنَاءَةٌ*: (S, M, K:) or [a *condiment, or the like,*] *resembling صَحْنَاءَةٌ*: (M, K:) or *what is called in Pers. ماهی آوۀ [jelly of salted fish];* as also *صَحْنَاءَةٌ*: (Mgh voce *صَحْنَاءَةٌ*;) and the *small salted fish of which صَحْنَاءَةٌ is made*: (Kr, M, K:) or *the young ones of fish*: [a coll. gen. n.]: n. un. with *ة*: (Mṣb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also *أُسْفَقٌ*. (TA in art. *صحن*.) — Also *The أسقف [properly bishop] of the Jews.* (O, K.) — See also the next paragraph.

صَيْرَةٌ, (S, M, Mṣb, K,) accord. to A'Obeyd *صَيْرَةٌ*, with fet-ḥ, but Az says that this is a mistake, (TA.) *An enclosure (حظيرة) for sheep or goats* (S, M, Mṣb, K) and *for cows or bulls*, (M, K,) *constructed of wood and stones* (M, TA) and *of branches of trees*; (TA;) as also *صَيَارَةٌ*, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdād: (TA:) pl. of the former *صَيْرٌ* (S, M, Mṣb, K) and [coll. gen. n.] *صَيْرٌ*. (M, K.) — See also *صِيرٌ*.

صَيَارٌ The *صَنْج*; (O and TA in this art., and TṢ and K and TA in art. *صير*;) i. e. the *stringed instrument thus called*: (TṢ and TA in that art., and O and TA in the present art. :) [this is the right meaning, as is shown by the latter of the two verses cited voce *صَيَارَةٌ*: but,] accord. to AHeyth, (O,) the *sound of the صَنْج*. (O and K in the present art.) — See also art. *صور*.

صَيَارَةٌ: see *صَيْرَةٌ*. — Also i. q. *صَيَارَةٌ* [q. v., signifying *Stones, &c.*]. (M in art. *صير*.)

صَيْرٌ A *grave*. (AA, O, K.) [Perhaps so called as being the ulterior abode.] One says, *هَذَا صَيْرُ فُلَانٍ* *This is the grave of such a one.* (O.) — And *A company (جماعة)*. (O, K.) — See also art. *صور*.

صَيْرَةٌ A *thing, upon the head of a قَارَةٌ [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] أَمْرَةٌ*, except that it is *cased, and the أَمْرَةٌ is*

taller than it, and larger; or [in my originals "and"] they are both cased, but the امره is peaked and tall, and the صيرة is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ad and Irem. (O, TA.)

صائرٌ Staying, or abiding, at a water. (TA.) And صائرةٌ A party, or people, staying, or abiding, at a water. (O, TA.) = Also A twister of men's necks. (TA.) = [And The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:] see ساكفٌ.

صائرةٌ: see the next preceding paragraph. = Also Rain. (M, TA.) = And Herbage, or pasture. (M.) See the next paragraph. = Also The state of dryness to which herbage comes. (M.)

صيرٌ: see صيرٌ. = Also Judgment, or opinion, (S,) and understanding, or intellect, or intelligence; (S, M, K;) as in the saying, مَا لَهُ صَيْرٌ [He has not judgment nor understanding]: (S, M:) or a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدْءٌ وَلَا صَيْرٌ [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.) = Also, (O, K,) as AHn says, on the authority of Aboo-Ziyád, (O,) and صائرةٌ (K,) Dry herbage or pasture, that is eaten long after its being green: (O, K:) and he adds that no herbs have صيورٌ except such as are of the kinds called الثغرٌ and الأثاني (O, TA.) = أمرٌ صيورٌ signifies A confused and dubious affair, (M, K,) through which there is no way of passing; as in the phrase وَقَعَ فِي أَمْرِ صَيْرٍ mentioned by Yaḥqoob [ISk] in the "Alfáḏh" [accord. to some of the copies of that work]: originally meaning a [mountain, or hill, such as is termed] هَضْبَةٌ without a pass: but it is more probably صيورٌ [q. v., in art. صير]. (M.)

صيرةٌ: see صيرٌ, first sentence.

مصيرٌ an inf. n. of صارٌ [q. v.]. (S, M, &c.) = [Also A place, and hence a state or condition, to which a person, or thing, eventually comes: a place of destination.] See صيرٌ. = A place where people alight and abide: a good place where people alight and abide. (TA.) = A place to which waters come, or take their course: (M, K:) [or a place of herbage, or pasture, and of water: pl. مصايرٌ: so in the saying,] خَرَجُوا إِلَى مَصَايِرِهِمْ They went forth to their places of herbage, or pasture, and of water. (A.) = See also art. مصرٌ.

مصيرةٌ: see صيرٌ, first sentence.

صيص

1. صاصت النخلة [aor. تصيصٌ] The palm-tree bore dates which had become such as are termed صيص, i. e., شيص; (K, TA;) as also تصيصٌ (K,) inf. n. تصيصٌ; (TA;) and تصاصت (K,) inf. n. تصاصت; (TA;) all three on the authority of IAgr, and the first mentioned by Sgh, in the O;

and صاصات, from صصاء [a dial. var. of صيصاء, i. q. صيص]. (TA.)

2: } see the preceding paragraph.
4: }

صيص, in the dial. of Belhárith Ibn-Kaḥb, The [had] kind of dates called حصفٌ; (S;) i. q. شيص; as also صيصاء; (K;) صيص and صيصاء being dial. vars. of شيص and شيصاء. (S.)

صيصاء: see صيصية, throughout.

صيصاء: see صيص. [It is also said to signify] Dates without stones. (L in art. لقع.) = Also The pips of a colocynth that have no hearts, (AHn, S, K,) being hushs only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S:*) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.)

صيصية (S, IB, O,) or صيصة (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) The weaver's [implement called] شوكة, with which he makes the warp and the woof even: (S, IB, K:) but IB says that its last radical letter is ي, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. صياص. (S.) = Hence, (S,) The spur of the cock. (S, K.) = [Hence also,] The horn of the bull or cow, and of the gazelle: (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (فتنة,) is likened in a trad., because of its grievousness: some say that the sing. is صيصة, [as in the K,] contracted. (TA.) = And hence, (TA,) A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed]: (K:) likened to the horn of a bull or cow: in this sense, the word is written صيصة: and a certain poet changes it to صيصع. (TA.) = [Hence also,] Anything with which one defends himself: pl. as above, (K,) [in the CK erroneously written صياصي, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ي elided. (TA.) = [Hence also,] A fortress: (K:) pl. in this sense as above. (S, TA.) = [Hence also,] A pastor who manages [and protects] well his herds or flocks: (AA, K:) in this sense also written صيصة. (AA, as in the TA.)

صيغ

1. صيغٌ, aor. أصيغ, inf. n. صيغ: see 1 in art. صوع, in three places.
4. اصاع الغنم: see 1, in art. صوع, latter half.
5. تصيغ: see 5 in art. صوع, last sentence. = Also, said of water, It was, or became, in a state of commotion upon the surface of the ground:

(IDrd, O, K, TA:) but تصيغ is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. صيغ]. (TA.)

7. انصاع: see art. صوع. It belongs to this art. and to art. صوع. (K.)

أصيغ [an epithet mentioned, but not expl. in the O and TA: it seems to be from صغته "I dispersed it, or scattered it;" and hence to be syn. with أصيغ, signifying In a state of commotion, or of exceeding commotion]. Rubeh says,

فَطَلَّ يَكْسُوها الغبارُ الأَصيغاً

[app. meaning And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion]. (O, TA.)

صيغ

2. تصيغ طعامه (ISH, O, K,) inf. n. تصيغ (K,) He soaked his food in sauce, or seasoning: (ISH, O, K:) and صبغته بالسمن He soaked it with clarified butter. (ISH, O.) [صبغ has a similar meaning, and is better known.]

صبغة and other words in which ي is substituted for و, see in art. صوغ.

صيف

1. صاف (S, M, O, Mḥb, K,) aor. يصيف, inf. n. صيف (TA,) He, or it, (a company of men, M, Mḥb,) remained, stayed, dwelt, or abode, (S, M, O, Mḥb, K,) during the [season called] صيف (S, O,) or during his, or their, صيف (O, Mḥb,) or during a صيف (K,) به in it, (S, M, O, K,) i. e. in a place; (S, M, O;) as also اصطاف (S, O, K, TA,) and تصيف (S, O, K, TA;) and اصيف بالمكان is like صيف [probably a mis-transcription for تصيف, of which اصيف is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صفت بمكان كذا [I remained during the صيف in such a place], and in like manner صفتته, and تصفتته, and صفتته [probably a mis-transcription for اصفتته, as seems to be indicated by what here follows]: (M:) a Hudhalee says,

تصفتت نعمان واصفتت

[I remained during the صيف in Noḡmán, and she remained during the صيف]. (M, TA.) = And صيفت الأرض (S, M, O, K,) a verb of the class of غنى (K,) originally صيفت (TA,) The land was rained upon by the rain of the [season called] صيف (S, M, O,*) And صيفنا, of the measure فعلننا, like حرقنا and ربعنا, We were rained upon by the rain of the صيف: (S:) and in like manner صيفنا (M, TA,*) = صاف الشهر (S, M, O, Mḥb, K,*) aor. يصيف (S, O, K,) inf. n. صيف (S, M, O, Mḥb, K) and صيفونة (S, M, O) and مصيف (M,) The arrow turned aside from the butt: (S, M, O, Mḥb, K:) a dial. var. of صاف having for its aor. يصوف and

inf. n. صَوْفٌ. (O, Mṣb, *K.) — And **صاف الفحل** صاف الفحل *The stallion-camel turned away from covering the females that he had covered.* (M.)

2. **صَيْفِي** It (a thing, S, O, K.) *sufficed me for my [season termed] صَيْفِي*, (S, O, K.) or *for my صَيْف*: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. **صَيَاقًا** (S, M, O, Mṣb, K.) and **صَيَاقًا** (Lh, M) is from **الصَيْف**, (M, O, Mṣb,) like **مُشَاهَرَةً** (S, O, Mṣb, K.) from **الشَّهْر**, (O, Mṣb,) and **مُعَاوَمَةً** (S, O) from **العَام**, (O,) i. e. [*He made an engagement, or a contract, with him for work or the like*] for the days of the **صَيْف**. (S.) And in like manner, **صَيَاقًا** and **اِسْتَأْجَرَهُ مُصَيَّفَةً** [*He hired him, or took him as a hired man or hireling, for the period of the صَيْف*]. (M.)

4. **اصافوا** They entered the [season called] **صَيْف**: (S, M, O, Mṣb, K.) like **اَسْتَوَا** meaning "They entered the [season called] **شَتَاء**." (TA.) — And **اصافت** She (a camel) *brought forth in the صَيْف*. (M.) — [Hence,] **اصاف** said of a man, † *He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age*: (S, M, O, K, TA:) or *he had no offspring born to him until he was advanced in age, or old.* (L, TA.) And † *He abstained from women while a young man, and then married when old, or advanced in age.* (M, TA.) — **اصاف الله عني شرًا** *God turned away, or may God turn away, from me the evil, or mischief, of such a one*: (S, O, K, *) belonging to this art. and to art. **صوف**. (O, TA.)

5. **صَيْفِي**, and its var. **اصَيْفِي**: see 1, first sentence, in four places.

8: see 1, first sentence.

صَافِي: see **صَائِف**: — and see also art. **صوف**.

صَيْف as signifying *A certain portion of the year* is said by ISk to be fem.: (TA, voce **شَتَاء**; q. v.) [but by others I find it treated as masc.:] the **صَيْف** as meaning *one of the seasons* is well known: (M:) Lth says, it is *one of the quarters of the year*; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the **شَتَاء**]: Az says, it is, with the Arabs, the *division which the vulgar in El-'Irāk and Khurāsān call the ربيع* [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the **قَيْظ**; and in it is the **جَمْرَة** [q. v.] of the **قَيْظ**; then, after this, is the division called the **خَرِيف**; and then, after this, the division called the **شَتَاء**: (TA:) [i. e.] it is the *quarter of the year vulgarly called the ربيع, commencing when the sun enters Aries*: but is applied by the vulgar to the **قَيْظ**, which is the [summer, i. e.] the *quarter commencing when the sun enters Cancer*: (Mṣb in art. **زَمَن**; q. v.): [F says,] the **صَيْف** is the **قَيْظ** [i. e. summer, or the hot season]; or [the season] after the **ربيع**: (K:) and [Sgh says,] the **صَيْف** is *one of the divisions*

of the year; which is after the **ربيع**: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the **ربيع** is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce **زَمَن**):] most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the **صَيْف** is *one of the divisions of the year; which is after [that called] الربيع الأول and before [that called] القَيْظ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الربيع الأول (which ends in March) and before the quarter called القَيْظ (which is summer); and also the season of two months after that called الربيع الأول and before the similar season called القَيْظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is **أَصْيَاف** (M, O, K) and **صَيُوف**: (M, Mṣb:) **صَيْفَة** is a more particular term [app. meaning *A single صَيْف*; (see 2;)] it is like **شَتَوَة** [q. v.]; (O, K;) and its pl. is **صَيْف**, like **بَدْر** pl. of **بَدْرَة**. (Fr, O, K.) **الصَيْف صَيْعَت** is a saying expl. in art. **ضِع** [q. v.]. (O, K.) — **الصَيْف** also signifies *The rain that comes in the [season called] صَيْف*: (S, O, Mṣb, K;) [see, again, the second of the tables to which I have referred above, and see also **نَوْ**]; and (O, K) so **الصَيْف**; (M, O, K;) also signifying *the herbage thereof*: (M:) or, (K,) accord. to Lth, (O,) the latter signifies *the rain that falls after the division [a mistake for the rain] called the ربيع*: (O, K;) and so the former; (K;) and it is also called **الصَيْفِي**; (O, K;) which likewise signifies *the herbage thereof*. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, **تَمَامُ الرَّبِيعِ الصَّيْفِ** [*The completion of the rain called the ربيع is that called the صَيْف*]: for the rain called the **ربيع** is the first rain, and the **صَيْف** is that which is [next] after it. (TA.) — **آيَة الصَّيْفِ** is [*A verse*] in the end (**أَخِر**) of **سُورَة النَّسَاء** [the 4th chapter of the Kur-ān, but which verse I know not], mentioned in a tradition. (TA.) — Also *The female of the بوم* [or owl]. (Kr, M.)*

صَيْفَة: see the next preceding paragraph, latter half.

صَيْفِي A thing of, or belonging to, the [season called] **صَيْف**. (S, O.) — A young camel born in the **صَيْف**. (M.) [And in like manner a sheep or goat: see **صَفْرِي**.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce **رَبِيعِي**.] — See also **صَيْف**,

near the end of the paragraph. — **صَيْفِيَة** [used as a subst., or as an epithet in which the quality of a subst. is predominant, for **صَيْفِيَة صَيْفِيَة**,] and **صَائِفَة** signify *The مَبْرَة* [or provision of corn &c.] in the first part of the **صَيْف** [here meaning spring]; i. e. the *second مَبْرَة*; for the first of the **مَبْر** is the **رَبِيعِيَة**, then the **صَيْفِيَة**, then the **وَقْتِيَة**, and then the **رَمَضِيَة**: (M:) or the **صَائِفَة** of a people is their *مَبْرَة* in the **صَيْف**. (S, O, K.) [See **مَبْرَة**.] — **صَيْفِيَة** is also applied to *The latter, or last, season of the bringing forth of camels*: so in an explanation of **هَبْع** in the S and TA.]

صَيْفِيَة [fem. of **صَيْفِي**: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِف is used as an imitative sequent in the phrase **صَائِف صَائِف**, (S, O, K,) meaning *A warm, or hot, [spring or] summer*: (PṢ:) a phrase like **يَوْمٌ صَائِفٌ** &c. (S, O.) And one says **يَوْمٌ صَائِفٌ**, (S, M, O, Mṣb, K,) meaning *A hot day*; (O, K;) and **يَوْمٌ صَائِفٌ** (S, O, K) was sometimes said, meaning **صَائِف**; like **يَوْمٌ رَاغٍ** [as meaning **رَائِح**]: (S:) and **لَيْلَة صَائِفَة** [*a hot night*]. (S, O, Mṣb.) — And **مَطَرٌ صَائِفٌ** [app. *Rain coming in the صَيْف*, meaning spring; as also **مُصَيَّفٌ**, occurring in a verse cited voce **رَسَم**, q. v.]. (M.) See also **صَاب** in art. **صفو**.

صَائِفَة [fem. of **صَائِف**, q. v. — Also, as a subst.,] *A warring, or warring and plundering, expedition in the صَيْف* [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. **صَوَائِف**. (Mgh, and Ham ib.) And [particularly] (Mgh) *A warring, or warring and plundering, expedition against the Greeks (الروم)*: because they [i. e. the Arabs] used to go on expeditions of this kind in the **صَيْف**, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, **وَلِي فُلَانٍ الصَّائِفَة**, meaning *Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف*: (Ham ubi supra:) [but Mṣr says,] he who explains **صَائِفَة** as meaning the *place* [of], or the *army* [engaged in, such an expedition], errs: [adding that the Hanafee Imām] **Moḥammad** has used the phrase **الصَّوَائِفُ وَنَحْوَهَا مِنَ الْعَسَاكِرِ الْعِظَامِ** either by surmise or by extension of the [proper] meaning. (Mgh.) — See also **صَيْفِي**, in two places. — Also *The time, or season of the صَيْف*. (M, TA.)

الصَّيْفِي: see **صَيْف**, last quarter of the paragraph.

صَيْفِيَة, originally **صَيْفِيَة**: see art. **صوف**.

مُصَيَّف A place of remaining, staying, dwelling, or abiding, during the [season called] **صَيْف**: (S, O, TA;) as also **مُصَيَّفَات** (S, K, TA) and **مُصَيَّفِي**: (TA:) and a time thereof: (Sb, M, TA:) pl. **مُصَيِّفَات**. (Mṣb.) — And *A place in which dates are dried in the [season called] صَيْف*.

(Har p. 165.) = [Also part. n. of the verb in the phrase *صَيْفَتِ الْأَرْضُ*:] you say *أَرْضٌ مَصِيفَةٌ* and *مَصِيفَةٌ* Land rained upon by the rain of the [season called] *صَيْفٌ*. (S, M, O, K.) = Also, applied to a channel in which water flows, *Wind-ing, or tortuous*: (S, M:) from *صَافٌ*, like *مَضِيقٌ* from *ضَاقٌ*. (S.) [See an ex. in a verse cited voce *كَرْبَةٌ*: and see also *مَضِيفٌ*.]

مَصِيفٌ: see *صَائِفٌ*. — Also, (M, O, K,) and *مَصِيفَةٌ*, (O, K,) [in the CK, erroneously, *مَصِيفٌ* and *مَصِيفَةٌ*,] and *مَصِيفَاتٌ*, (M, O, K,) applied to a she-camel, (M, O, K,) *That has brought forth in the [season called] صَيْفٌ*: (M, L, TA:) or *having with her her young one*: (O, K, TA:) pl. of the last *مَصَائِفٌ*. (TA in art. *جَرٌ*.) — And [hence,] the first, † *A man having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age.* (TA.)

مَصِيفٌ, applied to land (*أَرْضٌ*), *Having in it abundance of the rain of the [season called] صَيْفٌ*. (O, K.) — And, so applied, *Late in producing herbage.* (O, K.) — See also *مَصِيفٌ*. — [Hence,] † *A man who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof.* (O, K.)

مَصِيفَةٌ: }
مَصِيفَاتٌ: } see *مَصِيفٌ*.
مَتَصِيفٌ: }

صيك

1. *صَاكَ بِهِ*, aor. *يَصِيكُ*, inf. n. *صَيْكٌ*: see 1 in art. *صوك*.

3. *يَصَائِكُنِي* ظَلَّ يَصَائِكُنِي مِنْذُ الْيَوْمِ a dial. var. of *يَصَائِكُنِي*. (TA in art. *صوك*. See 3 in art. *صَاكَ*.)

صيل

1. *صَالَ*, aor. *يَصِيلُ*, i. q. *صَالٌ* having for its aor. *يَصُولُ*, (Ibn-'Abbád, O, K,) i. e. *He (a man) leaped or sprang* [&c.]. (Ibn-'Abbád, O.) = *صَيْلٌ لَهُمْ كَذَا*, (S and K in art. *صول*), or *لَهُ*, (Ibn-'Abbád and O and K in the present art.,) *Such a thing was appointed, or ordained, or prepared, for them, or for him.* (Ibn-'Abbád, S, O, K.) This is its proper place. (TA.)

صَيْلَةٌ The knot of the *عَذْبَةٌ* [i. e. of the end, or of the suspensory thong, of a whip]. (S and K in art. *صول*, and O in the present art.)

صَيَالٌ and *صَيَالَةٌ*: see art. *صول*.

Quasi صير

صَائِرٌ and *صَيْرٌ* and *صَيَامٌ* and *صَيَامِي* pls. of *صَائِرٌ*, expl. in art. *صوم*.

صين

صِينَةٌ [originally *صُونَةٌ*]: see art. *صون*.

صِينِيٌّ *Of, or relating to, الصين* [i. e. *China*]. (TA.) [Hence,] *أَوَانٌ صِينِيَّةٌ*, (K, TA,) and [the pl.] *صَوَانِيٌّ*, (S,) *Vessels of الصين*, (S, K, TA,) *made in the country thus called* [i. e. *China*]. (TA.)

صِينِينٌ *A certain drug, [said to be] well known.* (TA. [But what it is I have been unable to learn.]

صَيَانٌ and *صَيَانَةٌ* inf. n. of *صَانَ* expl. in art. *صون*. = The former, of which *صَيَانٌ* and *صَيَانٌ* are said to be vars., is also syn. with *صَوَانٌ*, likewise expl. in art. *صون*.

صَيْنٌ: see art. *صون*.

END OF THE FOURTH PART OF BOOK I.*

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* This PART of BOOK I. has been twice printed, the whole of the first impression except one copy having been accidentally destroyed, by fire. Hence its publication has necessarily been very long delayed.